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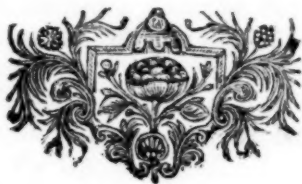
A
L I T E R A R Y
J O U R N A L;

Or a Continuation of the
Mémoires de Literature.

By the same A U T H O R.

April, May, June. 1730.

V O L. I. •



L O N D O N:

Sold by R. KNAPLOCK at the *Bishop's Head* in St. Paul's Church-yard; P. DUNOYER at *Erasmus's Head* in the Strand; and J. ROBERTS in *Warwick-Lane.* 1730.

THE
JOURNAL

OF THE

PROCEEDINGS

OF THE

ANNUAL MEETING

OF THE

AMERICAN ASSOCIATION
OF GEOLOGICAL AND
NATURAL HISTORIANS
Held at the
City of New York
in the year 1874



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ERRATA.

Pag. 134. l. 26. for *John* read 1 *John*. pag. 466. l. 3.
from the bottom for 1629. read 1729.



A
L I T E R A R Y
J O U R N A L.

April, May, June. 1730.

A R T I C L E X V I.

AN ACCOUNT *of the fourth Volume of*
Mr. RUCHAT's History of the Reformation in SWITZERLAND. This Volume, printed in 1728, contains 497 pages. Sold by P. Dunoyer at Erasmus's Head in the Strand. (The account of the three first Volumes may be seen above, Art. 1, 2 and 3.

1531.



NO ONE could have been better qualified than *William Farel* was to preach the Reformation in the *French Switzerland*; for besides a very great zeal, he was extremely bold,
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and patient under sufferings. A Reformer must not be too nice: as he must expect to be insulted, he must not resent insults. Accordingly *Farel*, who was frequently abused and even beat, especially by the women, who scratched his face with their nails, and would willingly have pulled him in pieces; *Farel*, I say, bore that ill Usage with the greatest patience, and seldom failed to appear again in the Pulpit, or to preach in the streets or in houses the very next day. There happened many tumults in that part of *Switzerland*, occasioned not only by the Catholics, but also by the Reformed. Tumults were almost unavoidable in a country consisting of so many States and Towns independent one upon another; nor could it be expected, that in such a Revolution the Reformed should never commit any fault.

I cannot give a particular account of the several steps by which the Reformation was introduced into the country called *le Pays de Vand*, and elsewhere: those things are not entertaining enough to have a place in an Extract. I shall only observe that the Reformers succeeded at last in their design by much preaching and much patience, and by the powerful support of the Magistrates of *Berne*. 'Tis well known, that *Peter Viret* was a very famous Reformer in *Switzerland*; and therefore it
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will be very proper to say something of him. He was born at *Orbe* in the *Pays de Vaud*, in the year 1511. He began his studies in that town, from whence his father sent him to *Paris*, where he spent two or three years, and made a great progress in Learning. There he discovered the errors of the Church, and was soon after obliged to leave France on account of the persecution. He returned to *Orbe* with great difficulty, where at *Farel's* solicitation he devoted himself to the holy Ministry, and persuaded his father and mother to embrace the Reformation. He preached the first time at *Orbe* in 1531.

I shall now take notice of some few particulars. The first time the Reformed received the Communion at *Orbe*, it was with Hosts and Wine. They received it kneeling; and *Farel* asked them: *Whether they forgave one another?* These words were in the Liturgy. When the Reformed had communicated, the Priests came into the Church in their turn, to say Mass. Here follows an instance of *Farel's* impetuous zeal. On Midsummer-day, he and another Minister went to hear a Frier preach at *Granson*. *Farel* interrupted the preacher and confuted him: whereupon the people and the Monks fell upon the two Ministers, beat them and kicked them out of the Church. The Reformed broke down

several Altars: their conduct was very much disapproved by the Lords of *Berne*, and is censured by our Author.

1532.

THIS year in January, a general Synod of the Canton of *Berne*, consisting of 230 Ministers, met in that City, and made many regulations concerning the exercise of their ministry, both in relation to their instructions and conduct. A French translation of the Acts of that Synod has been inserted at the end of this Volume from page 349 to page 493. I find nothing in them, that deserves to be communicated to my Readers.

Two conferences were held with the Anabaptists. They continued to disturb the Canton of *Berne*, and were banished. And because they returned into the country, they were plunged into the water, and then expelled again. Some who returned a second time, were drowned. Nine men of the same Sect were put to death in the *Thurgaw*.

Our Author observes that a Reformed, having cut off the nose of a Statue of St. Peter at *Orbe*, was imprisoned for the space of 24 hours, and condemned to pay a fine.

6. Art. 16. Apr. May, June, 1730. 249

I PROCEED to give an account of the beginning of the Reformation at *Geneva* this year 1532, and the next. In the month of June, when a Jubilee, to be shortly proclaimed by the Pope, was much talked of, a printed paper was posted up in several parts of the Town, importing that *Sinners would obtain a general pardon, upon no other condition, but a true repentance, and a lively faith in Christ.* The Clergy made a great noise about it. There happened some disturbances on that occasion, and some blows were struck, because the Priests had a mind to pull down those papers, and the Reformed opposed it. Among other disorders, a Canon meeting a young man, who had posted up one of those papers upon a pillar before the Cathedral Church of St. Peter, gave him a box on the ear, and then drew his sword against him; for the Canons of *Geneva* wore swords, as well as the Laity. The young man drew also his sword, and wounded the Canon in the arm. There was also another quarrel in another part of the town on the same occasion; and two men among those who favoured the Clergy, were wounded. The Magistrate of *Friburg* sent a deputy to *Geneva*, who complained of the papers posted up, and of the new opinions that began to be introduced into that City. He had all the satisfaction he could desire.

The young man, just now mentioned, was condemned to pay a large fine, and the Council declared to that deputy, that they were resolved to continue in their old Religion.

In the mean time the number of the Reformed encreased among the citizens, and even among the Magistrates. About the latter end of June, the Council desired of the Great Vicar, that Sermons should be preached in all the Parishes and Convents, according to the pure doctrine of the Gospel, without *any mixture of fables and human inventions; that they might all live in a perfect union, as their ancestors had done.* In August the Pope's Indulgences were proclaimed at *Geneva*.

The next month *William Farel* came to that City with another Minister named *Antony Saunier*: they had a Letter of recommendation from the Lords of *Berne*. Assoon as they arrived, they began to discourse of Religion with all those who had a mind to hear them, and were immediately followed by several citizens, who wished for a Reformation. The Canons and Priests hearing of it, resolved to oppose those innovations more carefully than before. The two Ministers were summoned to appear before the Magistrates. At first they were censured, as men who came only to raise disturbances. *Farel* answered

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ed that *he was not a seditious man, but a preacher of truth; that he was ready to sacrifice his life for his doctrine; that the Letter of their Excellencies of Berne, which he had, was a sufficient proof of his innocence and of the goodness of his doctrine; and that they could not condemn him, nor send him back unheard, without being guilty of contempt of God and the Gospel, and of the Lords of Berne.* That discourse, and the Letter of the Magistrates of *Berne*, softened the Council. However *Fareland* and *Saunier* were forbidden to disturb the publick peace by preaching a new doctrine.

They were hardly come to their lodgings, when they were summoned to appear before the Great Vicar of the Bishop, and his Episcopal Council, under pretence of hearing their doctrine, but really to make them fall into the snare laid for them. The Magistrates being afraid that the Clergy would play some trick, whereby they might lose the protection and friendship of the Lords of *Berne*, sent two Syndics, who made the Clergy promise that they should do no harm to those two Ministers, in case they would maintain their doctrine against them; and those Syndics staid in the assembly to prevent any disorder. But the Clergy had no thoughts of disputing with the Ministers. The Procurator Fiscal of the Bishop said ingenuously: *Si disputetur,*

*totum nostrum mysterium destruetur: If we dispute, our whole mystery will be destroyed. They therefore began to abuse Farel, saying to him: Viens ça, mechant diable de Farel. Que vas-tu faisant ça & là? D'où viens tu? Qu'es tu venu faire ici? Qui t'a fait venir en cette Ville pour la troubler? That is: Come hither Farel, thou wicked devil. What makes thee go to and fro? From whence comest thou? What art thou come for? Who made thee come into this Town to disturb it? Farel answered courageously: I am not a devil. I preach Jesus Christ crucified, dead for our sins, and raised to life for our justification; so that he who believes in him, shall have everlasting life; but he who does not believe, shall be damned. To this end I am sent from God, our good Father, as an Ambassador of Jesus Christ, being obliged to preach to those who will hear me; and I endeavour only to make him received by the whole world. I came into this Town to try, whether any body will hear me; and I am ready to give an account of my faith before you, and of what I preach, if you will be pleased to hear me patiently, and to maintain to death what I shall say, having no authority but from God, by whom I am sent. Whereupon one of the Ecclesiastical Judges got up, and using the words of Caiaphas against Christ, said in Latin: *Blasphemavit,**

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phemavit: non amplius indigemus testibus.
Reus est mortis. That is: *He hath spoken*
blasphemy: What further need have we of
witnesses? He is guilty of death. Then
that Ecclesiastic cried out: *To the Rhone,*
to the Rhone: meaning that *Farel* should
be thrown into that river: He added: *'Tis*
better that this wicked Luther should die,
than disturb all the people. *Farel* answered
him: *Speak the words of God, and not*
of Caiaphas. Then all of them cried out:
Kill, kill that Luther. They spit in his
face, gave him a thousand injurious words,
and cuffed him. Afterwards, under pre-
tence of debating upon his subject, they
made him withdraw into a small gallery,
at the end of which stood one of the Ser-
vants of the Great Vicar, with an *Arque-*
buse, which he shot at *Farel*; but he mis-
sed him. One of the two Syndics, *Wil-*
liam Hugues, was very sorry for this breach
of promise; but the other, *John Ballard*,
a friend to the Clergy, did not much care
for it. At last, by a decree of the Epis-
copal Council *Farel* and *Saunier* were or-
dered to leave the town forthwith, upon
pain of imprisonment. Accordingly they
went away, being attended by many citi-
zens, who approved their doctrine; and
they returned into the *Pays de Vaud*.

But *Geneva* was not long without a Re-
formed Teacher. *Farel* sent thither a
young

young Minister named *Froment*, who had been for some years his disciple and fellow labourer. Knowing his piety and great zeal, he exhorted him to go and preach at *Geneva* after him, and told him that because he was little known, he might be there in Safety. *Froment*, being at first unwilling to undertake such a difficult work, was at last persuaded by *Farel*, and repaired to *Geneva* in the month of November. He applied himself to those citizens whom *Farel* had named to him, as friends to the Reformation. But meeting with a cold reception, because threatenings and dangers had almost extinguished their zeal for truth, he found himself in great perplexity; and thinking that his life was not safe, he resolved to go away. But as he was going out of the town, he had an inward impulse, which made him come back. He began then to think of some means, by which he might insinuate himself into the minds of the people without any noise and opposition. It came into his thoughts to imitate the example of his master *Farel*, who had introduced himself into the town of *Aigle* in *Switzerland* under the name of a School-master. He therefore posted up several papers all over the town, to give notice to the Public that he would teach any body to read and write in French in a months time, and also some other

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other things. Thus under pretence of teaching to read and write, and Arithmetic, and to give good advice about health, he soon got a great many Scholars, not only among the Youth, but also among aged people, whom he taught at the same time the true doctrine of the Gospel. They who relished his instructions, brought to him their friends and relations. Their number encreased every day, notwithstanding the opposition of the Catholics, who said among other things, that those women who relished the new doctrine, were bewitched.

The young man's instructions were supported by a Frier named *Christopher Boquet*, who was a Protestant in his heart, and preached the *Advent* Sermons with so great a moderation, that his hearers went in crowds from him to hear *Froment*, who preached in a Hall. By this means the people were more enlightened. The Reformed conferred and disputed among themselves: they read several controversial Books dispersed up and down; but they chiefly applied themselves to the reading of the holy Scripture, in order to distinguish those doctrines, that came from God, from the false doctrines and abuses added to them by men.

The Priests had spread a report at *Geneva* and every where else, that the Preachers
of

of the new doctrine were all Conjurers, who had cart-loads of Devils at their command, by whom they bewitched the minds of their hearers. This report made a great impression upon a Lady of *Geneva*, named *Glaudine*, a woman extremely bigoted; so that looking upon *Froment* as an extraordinary Enchanter, she could not be persuaded for a long time by her friends to go and hear him preach, at least out of curiosity. At last she resolved to go; but she took care to be well provided with Crosses, *Agnus Dei*, and other Trinkets of the same nature; that she might resist the Enchanter. She comes into the Hall where *Froment* was preaching. She sits over against him, makes two or three signs of the Cross, and implores the assistance of God and of all the Saints, that she may not be seduced. She hears the Preacher, and is extremely surprised, finding nothing in his doctrine, that favours of a Conjuror. The Sermon being ended, she asks *Froment*: *Whether he had preached the truth?* He answers that *he is ready to prove to her what he has preached.* But, says she, *will you prove it by the Gospel?* Yes, replied he. *Is not the Mass,* said she, *grounded upon the Scripture?* *Froment* answered, no. At last she asked him: *Whether the Book out of which he had taken his Text, was the New Testament.* He said,

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said, yes. Then she desired him to lend it to her, that she might read it at home. She keeps three days in her chamber, and does nothing else but read that holy Book. As she reads it, she is struck with admiration. She sheds many tears. She prays to God: she acknowledges her mistake, and abhors her superstition. The three days being over, she sends for *Froment*, and desires to have a conference with him. Having heard him a second time, she immediately embraced the reformed Religion. Besides, she converted her bigoted husband, and some women related to her.

At the same time, a Citizen of *Geneva*, named *Claudius Bernard*, had a Girl between seven and eight years of age, wonderfully skilled in the knowledge of the Scripture. She asked the Priests now and then questions about several things in the Scripture, at which they were confounded; and to hide their shame, they gave out that she was possessed with the devil. Some French Ambassadors, in their way through *Geneva*, had the curiosity to see that Girl; and after a conversation of three hours, went away from her full of admiration.

In the mean time, the religious disputes of the Reformed with the Catholics grew so hot, that they occasioned some quarrel almost every day. There happened a quarrel on the last day of this year, which might

might have been of a dangerous consequence. Some Reformed, drinking with the Vicar of St. *Magdalen's* Church, fell a disputing with him about some articles of *Froment's* doctrine. That Priest took to prove his own doctrine by the Scripture. A day was appointed for it at his house, whither many other Priests came. But the Vicar, instead of bringing the Bible, as he had promised, brought the Gloses of *Nicolas de Lyra* upon the Bible. The Reformed laughed at it. The dispute grew hot on both sides, and they came to hard words. One of the Priests drew his sword. Some others went up the steeple, and rung the alarm-bell. Many ran to their arms. The Clergy and the Catholic Laymen met in the street called *des Chanoines*, and the Reformed in *Magdalen's* Place. But the Syndics and the Lieutenant having imprisoned a Priest, and three of the most mutinous Catholics who had been the aggressors, the tumult was appeased.

In the evening, the Magistrates ordered that *Froment* should leave the town, and that there should be no other ordinary Preacher, but the Frier above mentioned. They ordered also that the Great Vicar should be desired to punish those Priests, who had occasioned the disorder, and rung the alarm-bell, and to take care that there should be good Preachers in all the Parishes,
who

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who should preach the Word of God in its greatest purity.

The Reformed being persuaded of the goodness of their cause, and exasperated at the late insult of the Priests, protested when the Council's order was notified to them, that *they would go and bear the Word of God where-ever they could; and that no body had a right to deprive them of it.* They desired *Froment* not to be discouraged; and the next day, being the first of the year 1533, from the Frier's Sermon they went to *Froment* in so great a number, that the room where he preached, not being able to contain them all, they made him stand in a public open Place upon a Huckster's Stall, crying out to him: *Preach to us the Word of God:* which he did. Whilst he was preaching, the Council being informed of it, met immediately, and sent him an order to be silent. He answered, *'Tis better to obey God than Men,* and went on with his Sermon. The Council sent some armed men to apprehend him; but he made his escape by the help of some of his hearers. Some time after, he went away by reason of the severity of the Edicts, and returned to his Church at *Tvonan* in the *Pays de Vaud*, where he had been a Minister one or two years.

At that time, the two parties at *Geneva* were almost equal, both among the Citizens,

zens, and among the Magistrates. But the Catholic party seemed to be stronger, being supported by the Bishop and the Clergy of *Geneva*, and by the Magistrates of *Friburg*; whereas the Reformed had no other support but that of the Lords of *Berne*. Those of *Friburg* lost no opportunity of exercising their zeal at *Geneva* in favour of the old Religion. Father *Boquet*, who, as has been said above, was a Protestant in his heart, discovered his thoughts more openly, after *Froment's* departure, about the Mass, the worship of Saints, and other articles, whereby he made himself odious to the Clergy. Whereupon he was dismissed from the town by the Council, at the pressing sollicitation of the Lords of *Friburg*, and had a handsome present given him.

This year the impression of the Bible in French was allowed of at *Geneva*; but they forbade to print controversial books written in that language, though the Lords of *Berne* desired they should be printed there.

Froment having undertaken to return to *Geneva*, was in great danger of losing his life. Being upon the bridge of the *Rhone*, he met a Procession of a great many Priests, who bad him kneel down before the Cross; which he refused to do. Whereupon a company of bigoted women, who followed

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lowed the Procession, fell upon him, and went about to throw him into the *Rhone*; but he was rescued from their hands by some Protestants, who happened to be there. The Author does not tell us what that Minister did afterwards: I suppose he went away.

The Reformed having no Teacher, met privately in the night: the most knowing among them read the Scripture in those assemblies, explained it as well as they could, said prayers, and performed other acts of devotion. One day they met out of town in a Garden, where they received the Communion the first time. It was administered to them, at their own desire, by a very pious and zealous Cap-maker named *John Guerin*, who was well skilled in the Bible for a tradesman. The Magistrates being informed of it, banished *Guerin* at the pressing instance of the Catholics. He retired to *Montbeliard*, where he exercised the Ministry for some time, and from thence went to *Neuchatel*, where he died several years after.

At the same time the Reformed persuaded *Farel* to come again to *Geneva*; but being ill used, though he had a Letter of recommendation from the Lords of *Berne*, he was obliged to go away.

Notwithstanding those discouragements, the Reformed did now and then some bold
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things. One day a Dominican, preaching in his Convent, inveighed horribly against those whom he called *Lutherans*. There happened to be there a young Frenchman, related to *Calvin*, named *Peter Robert Olivetan*, who was tutor to the children of a Protestant at *Geneva*. Not being able to bear the clamours of the Dominican, he confuted him publicly. His boldness occasioned a great disturbance in the congregation, and he ran the hazard of losing his life. Being banished from *Geneva* on this account, he went to *Neuchatel*, where he printed the Bible in French in the year 1535. Afterwards he went to *Rome* in 1538, where he had some poison given him, of which he died at *Ferrara*.

Some of the most zealous citizens among the Reformed went to *Berne*, to complain of the conduct of the Magistrates of *Geneva* with respect to Religion, and implored the protection of the Lords of *Berne*. Whereupon those Lords writ a Letter to the Council of *Geneva*, in which they complained in strong terms of the ill usage *Farel* had met with, and of the opposition that was made against the Reformation. They concluded, that if *Geneva desired to live in good intelligence with them, they must permit the preaching of the Gospel*.

That Letter occasioned a great uproar. Above two hundred Catholics, incensed
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by the Priests, went to the Town-house, and in a riotous manner demanded that those who had procured the Letter, should be punished. The Council answered, that they would not depart from the Religion of their forefathers, and censured those Reformed, at whose request the Letter had been written. Nevertheless the Catholics took up arms in the night, and met at the Great Vicar's house, where being stirred up by the Clergy, they engaged by a solemn oath to destroy all the Lutherans. The next morning very early, above seven hundred armed men, headed by the Canons and by several Priests, who were also in arms, went to St. Peter's Church to ring the alarm-bell. The Protestants being privately informed of this Plot by an honest Priest, met in a citizen's house, from whence they went into the street called *des Alle-mans*, where they resolved to make a stout defence against their enemies. The Council sent two Syndics to St. Peter's Church, to make the Catholics retire, and two other Syndics to the Reformed in order to disperse them, but without any success. The Catholics hearing that the Reformed had taken up arms, rung the alarm-bell, and met at the *Molard*, being quickly followed by many others. They advanced to attack the Protestants, having shut up the gates of the town, that none of them

might escape: they were emboldened by the Bishop, who assured them that he would approve whatever they should do against the enemies of the Catholic Religion. That Prelate was not then at *Geneva*. However though their number was very great, they staid for some other companies of armed men, one of which was led by a Canon named *de Vegia*. In the mean time the Protestants, being reinforced by two hundred citizens, drew up themselves in order of battel, and fell upon their knees to implore the assistance of God.

Geneva never was in greater danger. The air rung with the horrid clamours of the Priests, and the lamentations of a great many people. It luckily fell out, that some honest trading men of *Friburg* came thither, and endeavoured to pacify the tumult. They went from one party to the other, and calling them *friends* and *fellow-citizens*, (for there was an alliance between *Friburg* and *Geneva*) exhorted them to make a peace. The Reformed consented to it immediately, desiring nothing else but to live a quiet life, according to the dictates of their conscience, and being less exasperated against their fellow citizens, than against the Clergy, who were the Authors of the Sedition. But those kind mediators did not find the same disposition among the Catholics. It was
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in vain for them to represent to the Priests, that "it would be more becoming their character to pray at Church than to take up arms; and that they should rather exhort the people to peace, than stir them up to war." The Priests were inflexible. Whereupon those *Friburgers* went to some Magistrates, who were among the armed men, and represented to them their duty on such an occasion. Those Magistrates proclaimed an order to make a peace. The Priests on the contrary exhorted the people to fall upon the Reformed; but those *Friburgers* told the Catholics, that the Reformed were more numerous than they thought, and that if the Priests had a mind to fight them, they would find their match. Whereupon the Catholics went off by degrees, saying: *We should be great fools to kill one another for the sake of the Clergy. If they have some difference with the Reformed, let them put an end to it themselves, or dispute with the Reformed by the Scripture, rather than with a Sword.* The Priests finding themselves forsaken by the Laity, consented at last to a peace; and the next day the Council of LX proclaimed the following articles.

1. That enmities should cease between the Clergy and the Laity: That every bo-

dy should be quiet ; and that no one should be insulted.

2. That no body should speak against the Sacraments of the Church, and that every body should live in full liberty.

3. That no flesh should be eaten on Fridays and Saturdays.

4. That nothing should be done or said, that might occasion any Scandal.

5. That no one should preach without leave from the Ecclesiastical Superiors, and the Syndics.

6. That nothing should be preached, but what might be proved by the holy Scripture.

On the 30th of March, the Laity swore the observation of that Peace before the Syndics, and the Clergy before the Bishop's Vicar, upon the following penalties : a fine of sixty pence for the first trespass : the same fine, and three days imprisonment for the second : the same fine again, and a year's banishment for the third. I leave it to the Reader to make observations upon the character of the Clergy of *Geneva* at that time.

I cannot give here an account of the fifth Volume of this History, because I have not yet received it.





A R T I C L E X V I I .

AN ACCOUNT of the third Volume of Mr. SIMON'S select Letters. Sold by N. Prevost overagainst Southampton-Street in the Strand. (*The Account of the first and second Volumes may be seen above, Art. XIII.*)

I. **T**HE first Letter concerns a Chaldean Priest settled at Paris, and his Chaldaic Missal or Mass-book. That Priest was very much afraid of being accounted a *Nestorian*; and therefore in his *Nestorian* Missal he erased *Nes* in the word *Nestores*, and changed *tores* into *jones*, pretending that it was a Mass of *John*, that is, of St. *John Chrysostom*.

II. It appears from this Letter, that the Rabbanist Jews hate mortally the *Caraites*. We had rather, said a Jew to Mr. *Simon*, marry our daughters to the Turks than to the *Caraites*.

III. In the year 1670, a Protestant Minister of *Saumur*, named *D'Huisseau*, published in that town a Book to reu-

nite all Christians. It was intitled: *Reunion du Chriſtianisme, ou la maniere de rejoindre tous les Chretiens sous une ſeule Confession de Foi.* “ That Profeſſor, ſays “ *Mr. Simon*, has appeared for ſome years “ very much inclined to the Arminians “ or Remonſtrants; nay, I have it from “ one of my friends that he looks out every where for the Books of the Socinians. Many of his Scholars maintain “ after their Maſter, that a man of ſenſe “ ought to examine without prejudice and “ paſſion all Religions, in order to judge, “ without relying upon any one’s authority, which is the beſt.” *Mr. D’Huifſeau’s* Book was condemned by a Synod held at *Saumur* in the ſame year 1670; and becauſe he was afterwards convicted of writing an Apology for his Book, he was degraded. *Tanaquillus Faber* had the direction of the impreſſion of that Work, and corrected the proofs. *Mr. Simon* is pleaſed to tell us, that “ had it not been “ for this ſeverity, there would have been “ an end of Calviniſm in France. The “ ableſt men of that Sect would have openly declared themſelves Arminians, not “ to ſay Socinians. They are contented “ to be ſo in their hearts, and to explain “ themſelves only with their good friends. “ The fear they are in of loſing their employments makes them take this courſe. “ They

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“ They subscribe their Confession of Faith
“ only out of policy, being persuaded that
“ *Calvin*, and their other Reformers did
“ not see every thing, and carried the Re-
“ formation but half way.”

’Tis certain there were in France several Protestant Ministers of the Church of England’s opinion concerning Free-will, Grace, and Predestination. But the number of those, who were Antitrinitarians, was very small.

IV. V. These two Letters run upon Mr. *Simon*’s difference with the Gentlemen of *Port-Royal* about their first Volume of the *Perpetuité de la Foi* against Mr. *Claude* Minister of the Protestant Church at Paris.

VI. The Author mentions a Synod held by the Reformed in *Poland*, and says they differed in many points from the Divines of *Geneva*.

VII. Mr. *Simon* speaks of a Persian Author, who believed there were Men before *Adam*.

VIII. What *Josephus* and *Artapanus* in *Eusebius* tell us (*says Mr. Simon*) of the victories obtained by *Moses* over the Ethiopians is a mere fable. However many learned men, and Sir *John Marsham* among others, believed that war of *Ethiopia* to be a true one. But *Salian* in his *Annals* under the year of the World 2494, has discovered the origin of that fiction. Here
Mr.

Mr. *Simon* mentions a well known conjecture, which does not appear to me to have a sufficient degree of probability.

'Tis a constant tradition among the Jews, that *Moses* killed the Egyptian only by pronouncing the great Name of God. The virtue of that Name is also mentioned in an antient Greek apocryphal Book intitled, *The Assumption of Moses*, of which there are only some fragments extant. *Origen** who had read it, believed that what St. *Jude* says of a dispute between *Michael* and the Devil, was taken from that apocryphal Book.

The Rabbins do also affirm, that the same Name of God was written upon *Moses's* Rod, and that it was by the virtue of that name that this Rod performed so many wonders. They say, God gave it in Paradise to *Adam*, who gave it to *Henoch*; and that at last it came successively to *Moses*.

The Jews of Constantinople and Venice printed a little Hebrew Book intitled, *The History of Moses*, which contains nothing but fictions from the beginning to the end. Part of those fictions are very antient among the Jews, though that Book is not very old: it was taken by the Rabbins from other Books that are antient. *Gaulminius* printed that Book in Hebrew and Latin

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tin with learned remarks, and added to it
another little Piece intitled, *History of the
death of Moses*, and a third, which is an
Allegory upon Moses's death.

The Jews borrowed from the Platonic
Philosophers a considerable part of their
Theology, especially in what concerns
Angels and Demons; which is the reason
why they departed from the antient sim-
plicity of their Forefathers. There are in
the Books of some of the primitive Chri-
stians some stories not much unlike the fictions
of the Jews. The Works of *Origen*
are full of them. When he speaks of *Balaam*,
he affirms as a certain thing, that
his Prophecies in the time of *Moses* were
public, and that the Syrians of *Mesopotamia*,
where that pretended Prophet was
well known, writ them down. The Wise
men mentioned in the Gospel, says the
same *Origen*, had those Writings of *Balaam*,
and among others the Prophecy concern-
ing the birth of the *Messias*, Num.
xxiv. 17. *There shall come a Star out of
Jacob*, &c. And therefore as soon as *Jesus*
was born, they knew the Star, and under-
stood the accomplishment of Prophecies
better, than the Jews who neglected the
holy Prophecies. The same story about
the Books of *Balaam*, which had been read
by the Wisemen, was mentioned by the
Author of the *Opus Imperfectum* upon St.
Matthew,

Matthew, who seems to have delighted in giving out many other like fictions in his Commentary, because he foresaw they would please his readers. One might write a whole Volume of the like fictions seriously mentioned by *Origen*, and some other antient Ecclesiastical Writers.

IX. *Origen* believed that *Balaam* was a true Prophet, since he says that his Prophecies were public in the time of *Moses*, who inserted them in the Book of Numbers. It would follow from thence, that other Nations had Prophets, as well as the Israelites. The Jews own it as to the time that preceded *Moses*. They pretend that afterwards there was no Prophet among other nations. "I have been assured, says *Mr. Simon*, that there are many persons at Paris, who get their livelihood by setting up for Conjurers. I am not surprised at it. There are so many fools of all kinds in that great City, that 'tis no wonder they should run to Conjurers."

X. The Author gives an account of a Book of *Flaminius Nobilius* concerning Predestination, printed at Rome in 1581. *Nobilius* prefers the doctrine of the Greek Fathers to that of St. Austin.

XI. This Letter contains an account of a Book of *Antony Gallon*, printed at Rome in

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in 1604, against some Monks of *Mount-Cassin*.

XII. In the next Letter, the Author mentions some Books of *Lauret* a Monk of *Mount-Cassin*, in which he vindicates his Brethren against *Baronius*, *Gallon*, and *John Dubosc*, who charged them with having forged several Charters. The Benedictin Monks are represented in this Letter as great falsifiers.

XIII. When Father *Le Cointe* of the Oratory published his *Ecclesiastical Annals of France*, every body complained that they were too long. Mr. *Simon* informed him of it. Father *Le Cointe* being a plain ingenuous man, told him, that he had foreseen those complaints; but that he was afraid, if he should finish his Work too soon, the pension he received from the Court, would end at the same time. Mr. *Simon* justifies this answer of Father *Le Cointe* by the following account he gives of him.

Father *Le Cointe* having applied himself very much to the study of History, and in a particular manner to that of France, and also to the study of politics and the interests of Princes; Father *Bourgonin* his General looked upon him as a useless man, because he neither was a Divine, nor a Preacher. M. *Servien* being appointed to go to *Munster* in the quality of Plenipotentiary,

potentiary, desired Father *Bourgouin* to give him a person of his Congregation to be his Chaplain, and at the same time Confessor to his wife. Father *Bourgouin* spoke of it to Father *Le Cointe*, who willingly accepted of that employment. He set out for *Munster* with M. *Servien*. It happened upon the road that M. *Servien* discoursed with a Gentleman about some affairs relating to Germany. Father *Le Cointe*, being a man of great plainness, put in a word, and intimated that they were both mistaken. Whereupon M. *Servien* told him roughly: *Father, mind your Breviary*. Father *Le Cointe* answered that he knew some thing more than his Breviary. He took occasion from thence to ask M. *Servien*, whether he had some Pieces that were absolutely necessary for his negotiation. M. *Servien*, being surpris'd at this discourse, confess'd that he had them not. I'll get them sent to me from Paris, said he, when we come to *Munster*. I shall save you that trouble, answered Father *Le Cointe*; for I have them, and many others, that may be useful to you.

From that time, M. *Servien* looked upon him no longer as a Confessor to his wife. During the negotiation of *Munster* he had a great confidence in Father *Le Cointe*, whom he often employed, even in affairs of some importance. After his re-

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turn into France, he had some enemies who told Cardinal *Mazarin* that he was not so well skilled in negotiations, as'twas thought; and that he had at *Munster* a Father of the Oratory, who had done him great services in that way. The Cardinal to vex M. *Servien*, sent fifteen hundred livres to Father *Le Cointe*, and let him know that he would give him the same pension every year for the good services he had done to the King. He kept his word; and Father *Le Cointe* received that pension even after the Cardinal's death. Besides, M. *Colbert* recommended him to the King, who gave him another pension of fifteen hundred livres. Had M. *Servien* had no enemies, the merit of Father *Le Cointe* would never have been rewarded. 'Tis chiefly from the time he began to receive a pension from the Court, that he resolved to write his Ecclesiastical Annals of France. " He spends part of his money
" (says Mr. *Simon*) in buying such books
" as are necessary to him for that great
" Work. They find fault with him some-
" times for not telling always the truth in
" his History, because he has a pension
" from the Court. I confess that a Pen-
" sion of a thousand Crowns may make some
" impression upon a man, who is afraid of
" being reduced again to his former con-
" dition. But I assure you that Father *Le*
" *Cointe*

“ *Cointe* is a very disinterested man, and
 “ that he spends the greatest part of his
 “ money in making himself useful to the
 “ Public.”

XIV. This Letter affords me nothing.

XV. *Antonius Perez* writ a Book intit-
 tled *Pentateuchum Fidei*, printed at *Ma-*
drid in 1620. It contains five Books ac-
 cording to the title *Pentateuch*. The first
 treats of the Church, the second of Coun-
 cils, the third of the holy Scripture, the
 fourth of Traditions, and the fifth of the
Supreme Pontiff. The Author was a Be-
 nedictin Monk: he treats all those matters
 in a scholastical way, without being too
 diffuse. Mr. *Simon* gives an account of
 that Work. I need not say any more of
 it.

XVI. 'Tis certain that *Justiniani* Bishop
 of *Nebio* did not make a new translation
 of the *More Nevokim* of the famous Rab-
 bin *Moses*. There was a much older ver-
 sion of it, which is quoted by *Thomas A-*
quinas and other Divines. Mr. *Simon* saw
 a manuscript copy of it in the *Sorbon*. *Ju-*
stiniani being at Paris, where he taught
 Hebrew, printed that antient Latin tran-
 slation of the *More Nevokim*.

He published an Italian History of *Ge-*
noa, in which he has inserted his Life, with
 an account of his Works, especially of his
 Psalter in five Languages, printed at *Genoa*
 in

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in 1517. He was in hopes to publish a
like Polyglot of the whole Bible. He left
his Library to the City of *Genoa*, consist-
ing only of a thousand Volumes; but they
were very scarce and curious.

There is no Book that contains more
Jewish Learning, than that which was at
first printed under the name of *Galatinus*,
with this title, *Arcana Catholicae Fidei*,
and then reprinted at Paris in 1651 under
this title, *Pugio Fidei*, with the name of
Raymond Martini the true Author of it.
He was a Dominican, and died in the Con-
vent of his Order at *Barcelona* in 1284.
He understood the Hebrew, Chaldaic and
Arabic languages, and the most difficult
Books of the Jews.

Mr. *Simon* says that the first Reformers,
who applied themselves to the study of the
sacred Languages, began to do it whilst
they were Monks. Such were *Sebastian*
Munster and *Conrad Pellican*. However
our Author does not deny that the Roman
Catholics are indebted to the Protestants
for what concerns the study of the sa-
cred Writings. What happened, says he,
in the Church, when Arianism arose, has
also happened in these latter times. Most
of the Orthodox at that time minded alle-
gorical and mystical Senses much more
than literal explications. The Arians
awaked the Catholics, who found them-
selves

selves obliged to study the literal sense of Scripture more than they had done before, that they might be able to answer them. In like manner, the Protestants revived the study of the sacred Books among the Catholics. *Alphonfus à Castro*, a learned Spanish Frier, says in a Book dedicated to Philip II. that since the Protestants appeared, the Catholics gave over some trifling studies, to which they had applied themselves for three hundred years, and performed better studies. By which means there was a much greater number of learned men in the Church than there had been for four hundred years before. 'Tis an odd thing that Heretics should put the Orthodox upon the right way of studying the Bible.

XVII. XVIII. We are told that Mr. *D'Ablancourt*, a French Refugee in Holland, was willing to return into France, upon condition that he should not subscribe the Confession of Faith of the Church of Rome. Mr. *Simon* writ to him that he could not come upon those terms. And to convince him that the difference between the two Religions was not so great as he thought, he recommended to him the following Books, *Holden's Analysis Fidei*; the Works of *Maldonat*; *Forbes's Considerationes modestæ & pacificæ controversiarum*; *Le Blanc's Theological Theses*, and
Davenant's

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Davenant's Prælectiones de Justitia habituali & actuali. I shall observe that this Letter had no effect upon the ingenious Mr. *D'Ablancourt*: he did not return into France, but died in Holland. The Princess of Orange, since Queen of England, was very well pleased with his conversation.

XIX. The *Maronites* are not exact in their Latin translations of Syriac and Arabic Books. Most of the Writers of Catalogues of Books did frequently transcribe the faults of the former Catalogues. The Author gives some instances of it. He might have added that those faults are sometimes unavoidable.

XX. 'Tis certain that some Divines in France and the Netherlands took the title of *Inquisitors of the Faith*, though there was no Tribunal of Inquisition in those countries. Nay, there is still in our days an Inquisitor of the Faith at *Toulouse*, who receives a pension from the King. He is a Dominican Monk; but he performs no function of an Inquisitor. It appears from the History of the University of Paris, that there was in that City an Inquisitor of the Faith, even before the Reformation. There was also an Inquisitor of the Faith at *Louvain*.

XXI. It is well known that *Julius Caesar Scaliger* published two Orations against

Erasmus in *Cicero's* favour. *Joseph Scaliger* took all possible care to suppress them, because they did no honour to his father; but they were reprinted at *Toulouse* in 1621. in 4to. *Erasmus* was in the right, in his dialogue intituled *Ciceronianus, sive de optimo dicendi genere*, to laugh at those who pretended that no expressions were truly Latin, unless they were found in *Cicero*. *Robert Stephens* printed a little Book in 12^o. in 1576 with this title: *De Latinitate falsò suspecta expostulatio*: in which he censures some nice men, who could not bear some words to be found in the ancient Latin Edition of the Bible. *Muretus* writ upon this subject a small discourse, *De stultitia quorundam, qui se Ciceronianos vocant*. It has been prefixed to the 15th Book of his *Varie Lectiones*. *Erasmus* is not to blame for writing against the *Ciceronian* Sect, but for reflecting upon the style of the Father of the Roman eloquence, because he could not attain to that style. He acknowledged afterwards his fault, having reconciled himself with *Cicero*, as he expresses it. See his Preface to the *Tusculan Questions* of *Froben's* Edition. *Julius Scaliger* can't be excused for writing against *Erasmus* in a most violent manner, so far as to call him falsely a drunkard, and to say that he had made use of his eloquence against the Religion of Jesus Christ.

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XXII. Mr. *Simon* very much commends Cardinal *Hadrian's* Book, *De modis Latine loquendi*. Most of those who writ after him upon that matter, borrowed from that little Book the best things they published. There are many Editions of it. That Book appeared so learned and useful to *Robert Stephens*, that he prefixed it to his *Treasure of the Latin Tongue*. The Cardinal being obliged to run away from Rome, and to retire into the mountains of *Trent*, writ then that Book to keep himself busy.

XXIII. This Letter concerns an ancient Monastery of the Dominicans, which was taken from them by the Benedictins.

XXIV. A Book of *James Payva Andradus* a Portuguese, written against *Martin Chemnicus* with this title, *Orthodoxæ Explicationes*, makes the subject of the next Letter. *Payva* maintains that *Plato*, *Socrates*, *Aristotle*, and the other ancient Philosophers, who gave excellent precepts about the practice of Virtue, might be saved, as well as the Jews who received the Law. He supposes that God, who is the common Father of all men, assisted them with his grace for that end; which, says he, is grounded upon the testimony of *Justin Martyr*, *Clemens Alexandrinus* and *Epiphanius*, who believed that in the Law of nature there were a great many righteous

men, who ought to be reckoned among Christians.

XXV. A passage of *Bartholomæus de Martyribus* is quoted in this Letter. That Author says in his Account of his Journey to *Trent*, that he saw in the Great Church of *Genoa* the Dish in which Jesus Christ eat the Paschal Lamb.

XXVI. XXVII. The Author in these two Letters makes several observations upon the *mystical Sense* of the Scripture. I find nothing in them, but what is well known.

XXVIII.—XXX. Mr. *Simon* gives an account of the opinions of the chief Rabbins, and Christian Writers about the Author of the *Pentateuch*. He shows that the most learned Commentators acknowledge, that some things later than *Moses* have been added to it. Those three Letters require no extract.

XXXI. Our Author justifies the method of the Jesuit *Maldonat* in his Commentary upon the Gospels. He observes that *Maldonat*, *Estius*, *Lucas Brugensis*, and some other Catholic Interpreters transcribed *Beza* in many places.

XXXII. He answers Mr. *Arnauld's* objections against what he had said concerning Mahometism. There is nothing, says he, in the Works of the most learned Heathens, that can be compared to what the Arabian

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Arabian Writers say of the Unity of God, his perfections, the worship due to him, and the charity men ought to have for their neighbours.

THERE is at the end of this Volume a Supplement of VIII. Letters, which chiefly contain several particulars relating to some Books of Mr. *Simon*. He observes that there was formerly a great dispute between *Agobardus* Bishop of *Lyons*, and a certain Abbot named *Fredegisus*. *Agobardus* maintained that the style of the sacred Writers is not very pure, and even that there are in it some faults against Grammar, God having inspired the things to them, not the words. He grounded this opinion upon the authority of the antient Doctors of the Church, and particularly upon that of St. *Jerom*. The Abbot said on the contrary, that the opinion of *Agobardus* was dangerous and inconsistent with the respect due to the holy Scripture. He affirms that the Holy Spirit had not only inspired to the Prophets and Apostles the substance, the arguments and method of their discourse, but that he had also formed the words in their mouth. The Bishop answered the Abbot in these terms, which are not very grave: *Restat ergo, ut, sicut ministerio Angelico vox articulata formata est in ore asinae*

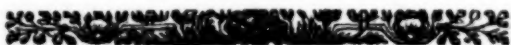
Balaam, ita dicatis formari in ore Prophetarum.

Dominicus Soto a celebrated Divine of the Order of St. *Dominic*, speaking of St. Paul's style, says it is not truly Greek, and that his language may be called an Hebrew-Greek language, *Sermonem Hebræo-Græcum*. He adds that the discourse of that holy Apostle is full of *hyperbata*, superfluous words, and other like things, which are no small faults in those who profess to speak well: *hyperbatis & verborum redundantibus, aliisque id genus, quæ in Rhetore non levia sunt vitia*. *Soto* adds that the Apostles writ with very great wisdom, because they were inspired; but they did not write with a sufficient neatness: *Scribebant Apostoli sapientissimè quidem, quia numine inflati, at non ita nitidè*. Mr. *Simon* made these remarks in the seventh Letter to justify his opinion concerning the Inspiration of the sacred Writers. It is not in those Writers, says he, that we must look for politeness and exactness of style.

He concludes this Letter with these words. *A furore Theologorum libera nos, Domine: From the fury of Divines, good Lord, deliver us*. 'Tis certain that Mr. *Simon* was very ill used by several Divines. Why should any Divine take delight in making his fellow-creatures unhappy? Why should *Odium Theologicum* be

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be a proverbial expression among Christians?

I gave an account, in the first *Memoirs of Literature*, of Mr. Simon's Letters contained in the *fourth* and last Volume.



ARTICLE XVIII.

AN ACCOUNT of SAMUEL BOCHART'S
Sermons, in a Letter to a Friend.

Sir,

YOU have a due esteem for the famous *Bochart*, though perhaps they who call a considerable part of his Works a *learned Romance* are not mistaken. The late learned Mr. *James Cappel*, son of the famous *Ludovicus Cappellus*, told me that when *Bochart* intended to write upon the Bible, he perused the antient Authors, and observed all those passages, that might be subservient to his design. 'Tis a great advantage to have a large Library of ones own. Nothing, Sir, can be more natural for you, who are so well acquainted with *Bochart's* Works, than to desire I should give you an account of his Sermons. I would have done it with all my heart, though you had not used so many entreaties.

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There are many poor things, and a great deal of bad Philosophy, in the Sermons of that learned man. There is also a great deal of Systematic Divinity. To satisfy, in a more particular manner, your curiosity about those Sermons, I shall translate some passages out of them. The first is an excellent one. "Who can, *says the Author*, read St. Paul's Epistles to the Romans, Galatians and Hebrews, with benefit and intelligence, unless he be well versed in the study of the Old Testament? For the Apostle teaches us all the mysteries of the Christian Religion by Allegories taken from the public Worship in the Jewish Church; as when he calls our Vows *Sacrifices*, our Hearts *Tables of Flesh*, our Bodies *the Temples of the Holy Spirit*, our Virtues *Garments*, Regeneration *a Circumcision made without hands*, the Remission of Sins *a washing*, the Church *the House of God*, the Word of God *a Lamp* and *a Candlestick*, Jesus Christ *a Priest after the Order of Melchisedec*, and the Rest promised to the Blessed *a Sabbath*. (*Second Sermon* p. 135.)

Bochart does not seem to disbelieve the Conquests of *Moses* in *Ethiopia*, mentioned by *Josephus*. (*Third Sermon* p. 165.) If those conquests were true, *Moses* would have been in a great measure qualified to
be

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be the General of the Israelites, before he had a divine commission for it.

In the two following passages, *Bochart* expresses his thoughts concerning the majestic and pathetic style of the sacred Writers; and what he says on that head, appears to me judicious. "If any one, *says* " *he*, desires to know by experience the " majesty of the Scripture, let him read " attentively the Song of *Moses* before his " death, or the civth Psalm, or the first " Chapters of the Prophecies of *Isaiah*; " and then he will perceive the truth of " what the Apostle says, 1 Cor. ii. 4. that " those writers *spoke not with enticing* " *words of man's wisdom, but in demonstra-* " *tion of the spirit and of power.*" (*First Sermon*, p. 54.) " And though frequent- " ly the Word of God displays its virtue " only in the Faithful, whose hearts it " moves and penetrates throughly; yet I " can hardly believe, that any man, who- " ever he be, can read the last Discourses " of Jesus Christ to his Apostles, *John* xvi. " and xvii. or the Song of *Moses* before " his death, or St. Paul's Epistle to the " Ephesians, or his discourse to the El- " ders of the Church of Jerusalem (*it* " *should be* Ephesus) in the xth (*it should* " *be* xxth) Chapter of the *Acts*, or any " two or three pages of the Psalms, with- " out feeling some thing of what I say. " (*First Sermon*, p. 87.)

Bochart

Bochart highly commends the Book of *Genesis*. "There is no Book, *says he*, in the Word of God, of a more universal use. And therefore I repeat it again: the whole Scripture is so far from being insufficient, that this Book alone, well understood, *can make us wise unto Salvation.* (*Third Sermon, p. 228.*) Be not afraid, my Brethren, of the Jewish Doctors forbidding, in former times, their Disciples to read the three first Chapters of *Genesis*, before the age of thirty years—That prohibition was not made till the time of the corruption of the Jewish Church, by the Jews of the latter Ages, who grounded it upon this false principle, that in those first Chapters every thing is to be understood mysteriously and allegorically, whereas there is nothing plainer and more natural." (*Fourth Sermon, p. 2 and 3.* It were to be wished, *Bochart* had shown us, that the Temptation of the Serpent is a very plain thing.

He says, that if Man had preserved his innocence, "he would have gone through thorns, as the three young Men through the flames, without any harm; for 'tis sin, that made our bodies capable of feeling pain." (*Tome II. p. 198.*) I don't understand this point of Divinity. What! if innocent *Adam* had fallen from the top
of

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of a Tree, and broke his arm, would he
have felt no pain? I wish some Divines had
not been too peremptory in talking of *A-*
dam and *Eve*.

There is in one of *Bochart's* Sermons a
mystical explication of the actions of the
Patriarchs. 'Tis a sort of curiosity. One
might very well wonder how a critical head
could bring forth such imaginations. But
it ought to be considered, that the *sacred*
Geography, and the *Animals* mentioned in
the Bible, were the main object of our Au-
thor's critical enquiries.

Besides *Bochart*, the French Protestant
Churches have produced many Divines e-
minent for their learning and great parts.
Such were *Aubertin*, *Daille*, *Blondel*, *Lar-*
roque, *Claude*, *Pajon*, *Allix*, *Basnage*,
Lenfant, &c.

Be pleased, Sir, to be contented with
this short and fair account of *Bochart's*
Sermons. They were printed at *Amster-*
dam in 1714. in two small Volumes. I
am, Sir, &c.





ARTICLE XIX.

A LETTER containing an account of several Statues of Heretics, to be seen in a Library at Venice.

Sir,

I REMEMBER, I told you about a quarter of a year ago, as you say, that I had seen at *Venice* eight and twenty wooden Statues of Heretics, represented in the midst of flames, in the Library of St. *John's* and St. *Paul's* Convent belonging to the Dominicans. I send you now a particular account of them, according to your desire. Here follow the names of those Heretics.

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|--|---|
| 1 <i>Guilielmus de Sancto Amore.</i> | 9 <i>Petrus Pomponatius.</i> |
| 2 <i>Moses Gerundensis.</i> | 10 <i>Zuinglius.</i> |
| 3 <i>John Wickliffe.</i> | 11 <i>Bernardinus Ochinus.</i> |
| 4 <i>Martin Luther.</i> | 12 <i>Cranmer.</i> |
| 5 <i>Philip Melancthon.</i> | 13 <i>Justus Velsius.</i> |
| 6 <i>Erasmus.</i> | 14 <i>Guilielmus de Skiafusa Helvetius.</i> |
| 7 <i>Sebastianus Polonus.</i> | 15 <i>Ludovicus de Noriberga.</i> |
| 8 <i>Joannes Bugenhagenus Pomeranus.</i> | 16 <i>Joannes Brentius.</i> |
| | 17 <i>Lir-</i> |

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| 17 <i>Lircera</i> Doctor Gal- | 22 <i>Aloysius de Noviomagn.</i> |
| lus. | 23 <i>Memo Simonis Frisius,</i> |
| 18 <i>Constantinus Fontanus</i> | <i>Anabaptista.</i> |
| <i>Canonicus Hispalensis.</i> | 24 <i>Theodorus Feza.</i> |
| 91 <i>John Calvin.</i> | 25 <i>George Bingham an</i> |
| 20 <i>Anna Burgius</i> (Anne | <i>Englishman.</i> |
| du Bourg) <i>Parisiensis</i> | 26 <i>Isaac Genius.</i> |
| <i>Senator.</i> | 27 <i>Philippus Mornæus.</i> |
| 21 <i>Matthæus Gribaldus</i> | 28 <i>Antony Leger</i> (of Ge- |
| <i>Italus.</i> | <i>neva.)</i> |

I was a little surpris'd to see *Erasmus* among those heretics: 'tis true he was a great heretic; but since he died in the communion of the Church of Rome, he should have been left out. *Servetus* and *Socinus* have been omitted, perhaps out of ignorance; and some heretics hardly known appear in that Library. I did by no means expect to find there *Antony Leger*, a Minister of *Geneva* in the last Century.

Each Statue is attended with some few lines concerning the Heretic, and the person by whom he was baffled; a *Symbolical Bird*; a Sentence out of the Bible; a sorry Distich upon the Bird and the Heretic; and another Distich upon the person by whom the Heretic was overcome. To make you better understand what I have just now said, I shall set down what concerns *Wicliffe* and *Cranmer*.

Joannes Witleph, solâ Ecclesiæ turbatione jubilans, cujus errores, in Synodo Cantuariensi, Londini in Anglia, mandan-

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te Gregorio XI. in Conventu Fratrum Prædicatorum habitâ, ab eisdem Hæreticales conviçti, & in Concilio Constantiensi à Magistro Petro de Ripatransone, Archiepiscopo Corinthiensi, Patrum jussu, iterum confutati, damnati sunt. Anno 1415.

Symbolum.

Fulica Cælum an turbetur latabunda aspiciens.

EPIGRAPHE.

Exultabit, si motum fuerit. Psalm. 12.

Aliti & Hæretico.

*Lata procelloso Fulica, Æthere mæsta sereno,
Flente Petro, Witcleph sic quoque gaudet ovens.*

Expugnatori.

*Quod ligat in terris Almus Petrus, & ligat Æther;
Quæ Petrus hic rejicit, Concilium & reprobat.*

Thomas Crammerus Cantuariensis, unâ cum Petro Martyre Vermilio, incruenti Missæ Sacrificii cultûs sacrilegi destructores, quorum absumpta impietas ardentissimo zelo insignis Magistri Bartholomæi Carranza Archiepiscopi Toletani, Catholicæ Religionis in Anglia, sub Regina Maria, Reparatoris & Restitutoris. Anno 1554.

Symbolum.

Hydra, quæ igni tradita comburitur.

EPIGRAPHE.

In ira flamma. Eccl. 36.

Aliti

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Aliti & Hæretico.

*Non clavâ aut ferro, solo Hydra extinguitur igne,
Alter Hydrus Thomas uritur igne pari.*

Expugnatori.

*Innumeros hostes hic dum Carranza triumphat,
In Cælo qualis, Christe, triumphus erit.*

Such is the wretched standing monument of the spirit of persecution, the *Dominicans* of *Venice* have thought fit to set up in their Library, which was first opened in the year 1683. When I came into it, there was not one Seat, nor one Table in it; but all of a sudden I saw several tables and seats: 'tis a pretty contrivance. I have a printed Account of that Library, which has been of some use to me to writè this Letter. I am, Sir, &c.



ARTICLE XX.

SERMONS on the following Subjects, viz.
Of faith in God; of the Unity; Eternity; Spirituality; Immutability; Omnipresence; Omnipotence; Omniscience; Wisdom; Goodness; Patience; and Justice

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stice of God. By SAMUEL CLARKE, D. D. late Rector of St. James's Westminster. Published from the Author's Manuscript, by JOHN CLARKE, D. D. Dean of Sarum. With a Preface giving some account of the Life, Writings, and Character of the Author: by BENJAMIN, Lord Bishop of Salisbury. Vol. I. Printed by William Bontham, for James and John Knapton, at the Crown in St. Paul's Church-yard. 1730. in 8vo.

THIS Volume contains seventeen Sermons. The Life of the learned Author by the Lord Bishop of Salisbury is written with great accuracy. These Sermons of Dr. Clarke are already so well known, and have so great a sale, that it is almost needless to give any account of them. However, out of respect for the memory of that excellent Clergyman, which will always be dear to me, I shall take notice of one; and I shall pitch upon that which concerns the *Goodness* of God. It will be sufficient for my design to extract some passages out of it.

The Text of this Sermon is taken from the CXLV Psalm, verse 9. *The Lord is good to All; and his tender Mercies are over all his Works.*

Dr. Clarke's

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Dr. *Clarke's Exordium* is the most proper, that could have been thought of. Though, *says he*, every one of the Divine Perfections in particular affords most just ground of adoration and honour; yet that which to us compleats the idea of God, and represents him under the notion of the *Father* as well as *Lord* of the Universe, and makes the Supreme Being and Governor of all things to be no less the object of our *hope and love*, than of our *admiration and fear*, is this glorious Attribute of *Goodness*. Eternity and Immensity *amaze* our thoughts: Infinite Knowledge and Wisdom fill us with *admiration*: Omnipotence or irresistible Power is *great and adorable*; but at the same time, if considered singly by itself, 'tis also *dreadful and terrible*: Dominion and Majesty clothed with perfect and impartial Justice, is worthy of the *highest praises*; but still to Sinners it appears rather *awful and venerable*, than the object of desire and love: *Holiness and Purity* are inexpressibly beautiful and amiable Perfections; but of too bright a glory for *Sinners* to contemplate with delight. 'Tis *Goodness*, that finishes the idea of God, and represents him to us under that *lovely* character of being the *best*, as well as the *greatest* Being in the Universe. This is that Attribute, which both *in itself* is infinitely amiable, and, as a

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ground-work interwoven with all the other Perfections of the Divine Nature, makes every one of them also to become objects of our love as well as of our adoration. Immenſe and Eternal Goodneſs, Goodneſs All-powerful and All-wiſe, Goodneſs inveſted with Supreme Dominion, and tempering the rigour of unrelenting Juſtice: This is *indeed* a deſcription of a *perfect* Being; a character *truly worthy* of God. This is that inexhauſtible fountain of Beneſicence, from which the *whole Frame of Nature* derives its being; by which *all Creatures* in the Univerſe are continually ſupported and preſerved; from which *Man* derives his *preſent* enjoyments, and his *future hopes*; which *Angels* and Archangels and the Spirits of juſt men made perfect, adore with never-ceaſing praiſes in the regions of eternal Happineſs, &c.

Here follows an excellent obſervation. Nothing, *ſays the Author*, can be more abſurd, than the doctrine which has ſometimes been advanced; that *Goodneſs* in God is not the ſame thing as Goodneſs in Men; but ſomething altogether tranſcendent, and which we underſtand not. This, I ſay, is highly abſurd: becauſe if this were the caſe, it would plainly follow, that when we affirm God to be *Good*, we ſhould only affirm *we know not what*; that is, in reality we ſhould affirm *nothing at all*. There
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is indeed this difference, that Goodness in Men, even in the best of men, is short and imperfect, frail and mutable, unsteady and always mixt more or less with evil; and even in Angels and Archangels themselves, 'tis finite and deficient; whereas in God alone, it is essential and perfect. But still the thing itself is every where the same. Goodness is every where of the same nature, though not in the same proportion; and in all Beings whatsoever, in whom it is found at all, it is the same in *Kind*, though not in *Degree*. If Goodness in God were (as some have imagined) we know not what; how could we be commanded to *imitate* what we do not understand? or how should any man know, whether he were likely to fare the better or the worse, by means of that which he knows not what it is? What comfort can any man draw from the consideration of the Divine Goodness, if he means thereby only he knows not what; any thing that Power, any thing that Dominion, any thing that Sovereignty can do, whether it be beneficent or not? The true notion therefore of the Goodness of God, must be learned by considering what Goodness is in Men; which by adding to the idea of a good man boundless perfection in the degree of those qualifications which denominate him such, we arrive at the nearest conception, that 'tis possible

for us to frame of the Divine Goodness. Thus our Saviour himself teaches us to argue, *St. Matt. vii. 11. If ye then, being evil, know how to give good gifts unto your children; how much more shall your Father which is in heaven, give good things to them that ask him?* Now Goodness in Men signifies a *benevolent disposition*, a disposition to do good to others, even more extensively, and with greater benignity, than is required by that Virtue which we call *Justice* or *Righteousness*. According to that accurate distinction of the Apostle, *Rom. v. 7. For a righteous (or just) man scarcely will one die; yet peradventure for a good man, some would even dare to die.* *Righteousness* or *Justice* is doing all that good to others, which they have any claim of *Right* to demand; but Goodness is, further, doing them all the good, which, whether they have any *Right* to expect or not, is in any wise *fit*, or *reasonable*, for us to bestow. Thus therefore the Goodness of God is that *beneficent* disposition of the divine Nature, which moves him to diffuse upon all his creatures through the immense Universe, and through a boundless Eternity, every good thing that is *proper* for them, every thing that tends to their *true* happiness, every good which either *they* are in their own nature *capable* of receiving, or which for *Him*, in his all-wise Govern-

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Government of the whole, is *fit and reasonable to give*.

And from hence, by the way, 'tis evident demonstrably, that there is not, there cannot be any such thing, as *absolute and unconditionate Reprobation*. For, this being a matter wholly contradictory to all our notions of Goodness; if absolute and irresistible *Sovereignty* could suffice (as some Sects of men have imagined) to make such a thing become *good*, it would follow that the word, *Goodness*, had no signification at all; and consequently that it was neither *in itself* of any importance, nor of any consequence to *us*, whether the Almighty God was Good or no. Than which, nothing can be affirmed more *unworthy* of the Creator of all things; or be more deservedly reckoned among those *hard Speeches*, which if not *unrighteous*, yet at least rash *inconsiderate* men, *have spoken against him*. Jude 15.

Among the instances of the Divine Goodness, Dr. *Clarke* says: God has endued men with *Reason* and *natural Conscience*, to distinguish between Good and Evil, and to forewarn them, as it were by an inward and perpetual Instinct, of the certainty of a future judgment. The Author adds that God has *confirmed* this natural *Conscience* with the additional help of an express *Revelation*; and has declared, that according

to the several degrees of men's knowledge in these matters, he will require of them a severer or less severe Account, in such manner as becomes the Judge of the whole Earth to do right.

There are, *says the Author*, two very great objections against the notion of the divine Goodness, which deserve to be considered; namely, the Evils which God permits to happen in the present life, and the Punishments, which he inflicts in that which is to come. (Here I must observe that Dr. *Clarke* printed in 1724. two Sermons concerning the *Original of Sin* and *Misery*, in which he treats that important and difficult subject at large. Those two Sermons, which deserve by all means to be read, were published with some other Sermons in one Volume.) No Evil happens in this world, *continues Dr. Clarke*, but what for wise ends is permitted by the providence of the infinitely good God. To instance in particulars. All that we call Evil in the present Life, is either merely an *Evil of imperfection*, such as the want of certain Faculties and Excellencies which other creatures enjoy; or *natural Evil*, such as Pain, Death, and the like; or *moral Evil*, such as are all kinds of debauchery, sin, and vice. The *first* of these, *viz.* mere *Imperfection*, is not properly an Evil. For every power, faculty, or perfection, which

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which any creature enjoys, being the free gift of God, which he was no more obliged to bestow, than he was to confer being or existence itself: 'tis plain, the mere *want* of any certain faculty or perfection in any kind of creatures, which never belonged to their nature, is no more an *Evil* to them, than their never having been created, or brought into being at all, would properly have been called an Evil. The second kind of Evil, which we commonly call *natural Evil*, is either a necessary consequence of the former; as *Death* to a creature on whose nature Immortality was never conferred; and then this is no more properly an Evil, than the former: or else 'tis balanced in the whole with as great or greater Good; as the *afflictions and sufferings of good men*: and then also 'tis not properly an Evil: Or else, lastly, 'tis a *Punishment*: And then 'tis a necessary consequence of the *third* and last sort of Evil, viz. *Moral Evil*, which is debauchery, sin, and vice. And this arises only from the abuse of that *Liberty* which God gave to his creatures for the most excellent purposes, and which 'twas *reasonable and fit and necessary* to give them for the perfection and order of the whole Creation: But they themselves, contrary to God's intention and command, have abused what was *necessary* for the perfection
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of the whole, to the corruption and depravation of themselves: And thus all sorts of Evils have entered into the World, without any diminution to the infinite *Goodness* of the Creator and Governour thereof.

As to the *Punishments* which God will inflict in the Life to come: Since all men acknowledge proportionable Punishments to be necessary in all Governments whatsoever; and since the Kingdom and Government of God over the whole Universe, continues in the future State as well as in the present; 'tis plain we can have no just reason to presume, that the punishments of incorrigible Sinners will be less useful to the Ends and Reasons of God's infinite Government *there*, than they are necessary in the wisdom of his Providence *here*. Nor can the Goodness of God be more obliged to preserve wilful men from *perdition hereafter*, than he is bound to preserve the careless from a *Precipice at present*. The exact *nature and manner* indeed of the future punishment of the Wicked, any further than is in general necessary to deter us from Sin, is not distinctly revealed to us. But concerning it there are two things most clearly declared in Scripture, abundantly sufficient to vindicate the Divine Goodness. *First*, that the *degrees* of Punishment in that final and eternal State, shall be exactly proportionate to the degree

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gree of men's demerits; and even Damna-
tion itself shall by the righteous Judge be
inflicted in weight and measure. And *se-*
condly, that the *Punishment itself*, abso-
lutely speaking, shall at the day of Judg-
ment, in the nature and reason of the thing,
appear so just and necessary, that *every*
mouth, even of Sinners themselves, *shall*
be stopped before God; stopped, not by
force and power, but by the clear evidence
of Right and Reason. And God, when he
cometh with ten thousand of his Saints to
execute judgment upon all, shall convince
ungodly Sinners, not only of their *ungod-*
ly deeds which they have committed, but
of their *hard Speeches* also which they have
spoken against him, Jude 15. And when
the punishment of the Wicked shall be *actu-*
ally inflicted upon them in the place of
torment, even this shall be, not only in
the presence of God, but in the presence
of the *holy Angels* also, and in the pre-
sence of *the Lamb*, Rev. xiv. 10. That is; it
shall be such as is not only *appointed* by the
infinite Majesty of God the righteous Judge
of all, but *approved* moreover by *Men and*
Angels, and by *him also himself*, who *lo-*
ved us unto death, even *Christ our merci-*
ful and compassionate High-Priest.

There is a second Volume of Dr. *Clarke's* Sermons published together with the first.

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I need not say what every body knows, that Dr. *Clarke* was one of the most solid and judicious Preachers, that ever appeared in the Christian World. There never was a Clergyman more honest, sincere and moderate, and freer from Superstition than he was. If all Clergymen had been like him from the time of the Emperor *Constantin* the Great, the reading of Ecclesiastical History would be more edifying than it is.



ARTICLE XXI.

SALLUSTE, ou Histoires de la Conjuration de Catilina contre la Republique Romaine, & de la Guerre des Romains contre Jugurtha, traduites en François. On y a ajouté la traduction de tous les morceaux, qui se trouvent en entier dans les Fragments de cet Historien. Le tout, accompagné de Dissertations, & de Remarques critiques, historiques & géographiques. Par M. l'Abbé THYRON. A Paris Rue S. Jacques, chez Huart l'aîné, Libraire de la Reine, près la Fontaine S. Severin à la Justice. 1730.

That

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That is,

THE *Works of SALLUST translated into French. With Dissertations, and Remarks critical, historical, and geographical. By Abbé THYVON. Paris 1730. Two Volumes in 12^o. Sold by N. Prevost over-against Southampton-Street in the Strand.*

IN order to give the character of *Salust's Works*, Abbé *Thyvon* in his Preface commends the Writings of that Historian upon several accounts. 1. For the propriety of the words, the gracefulness, strength and energy of the style. 2. For that brevity so much applauded, which does not consist in the shortest turn of the periods; but in those proper and choice terms, one of which frequently expresses a whole thought; and in a continual care of laying aside whatever would be needless. 3. For that constant love of truth, even in speaking of a personal enemy, such as *Cicero* was. 4. For that singular talent of painting characters, in such a manner, that the events appear only as a natural consequence of the genius and temper of the persons, who have been described. 5. For that wonderful art of combining together

ther opposite qualities, which seem to be inconsistent in one and the same man. 6. For that exquisite discernment in describing the different passions of the Actors, and distinguishing their several virtues. 7. For the excellence and great number of political and moral precepts scattered every where.

The old expressions of *Sallust*, and the words he invented, his digressions, and his prefaces, which have no connexion with the body of his Works, and are thought to be too long, have been objected against him. But his language, says Mr. *Thyvon*, is not sufficiently known to us, to be very sensible of the oldness of his expressions, and of the novelty of all those he may have invented. The vivacity of his genius, and his great care to use the most proper words, in order to represent in the shortest manner the whole strength of his ideas, occasioned the liberty he took in this respect, and also the boldness of his metaphors.

As for the Digressions, they are so beautiful, that the Reader must needs own, that if they are faults, it were pity the Historian had not committed them.

His Prefaces are adapted to the taste of his time, in which Writers did not pretend to make them suit with the body of the work. This is what *Cicero* testifies, *Book 17. Epist.*

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Epist. 6. to *Atticus*: he confesses that he has prefixed to his Treatise *de Gloria* the same preface he had prefixed to the third Book of his *Academicæ Quæstiones*. It appears also from the beginning of his Book *de Finibus*, and of his Tusculan Questions, and of his first Book of the Laws, that little care was then taken to write prefaces, that had a necessary connexion with the subject treated of.

'Tis also objected against *Sallust*, that his preface to the History of *Catiline's* Conspiracy is much too long. Abbé *Thyvon* gives the substance of that preface, and says that every thing is managed in it with great art; that the Historian's project is brought in very naturally, though it appears too far fetched, for want of being duly examined; yet there is nothing in it, but what is proper to inform the Readers of his design; that being willing to indulge his vivacity in the course of his Work, and that nothing should break the thread of his narration, he wisely put all those preliminary notions in his preface; and consequently that it is wrongly said to be too prolix.

At first, Mr. *Thyvon* undertook this Translation only for his own use. Whilst he was about it, he perceived that notwithstanding the labour of many Commentators, there were still many passages that wanted to be cleared, some wrongly under-

understood, and others upon which a curious Reader may desire to be satisfied about many persons and facts; and lastly, that we have not had hitherto a French Translation of *Sallust* with continued remarks. Abbé *Thyvon* has also translated all those Fragments of *Sallust*, that are not imperfect. He designs to publish a Latin Edition of that Historian.

Next to the Life of *Sallust*, the Translator has inserted two Dissertations; one upon the first period of the History of *Catiline's* conjuration, and the other upon Agriculture and Hunting; in order to justify his opinion, and his new way of translating both that first period, and the passage in which it had been thought hitherto, that *Sallust* says that in his time Agriculture and Hunting were only the work of Slaves.

Mr. *Thyvon* makes some remarks upon *Sallust's* Life; he endeavours to prove that the enemies of that Historian, and others, represented him worse than he was, and aspersed his reputation in a calumnious manner.

The first Dissertation just now mentioned runs upon these words: *Omnis homines, qui sese student præstare cæteris animalibus, summâ ope niti decet, ne vitam silentio transeant, veluti pecora, quæ natura prona atque ventri obedientia finxit.*
Mr.

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Mr. *Thyvon* does not approve the common interpretation of this passage. He construes it in the following manner. *Omnis homines, quippe qui student sese præstare cæteris animalibus, decet niti summâ ope, ne transeant vitam silentio, veluti pecora, quæ natura finxit prona ventri, atque obedientia ventri.*

In the second Dissertation, Abbé *Thyvon* examines this passage in the fourth Chapter of the same History. *Non fuit consilium socordiâ atque desidiâ bonum otium conterere; neque verò agrum colendo, aut venando, servilibus officiis intentum, atatem agere.* The words *servilibus officiis* are understood by the Commentators in this Sense, that Husbandry and Hunting are occupations of Slaves. Mr. *Thyvon* says they signify, that Husbandry and Hunting are functions of the servile part which is in us, that is, functions of the body. Whereupon he makes a learned discourse to show that in *Sallust's* time Agriculture and Hunting were not looked upon as things, that became only Slaves.

This elegant Translation is attended with many useful Remarks.





ARTICLE XXII.

ABREGE de la vieille & nouvelle GEOGRAPHIE; continué jusqu'au temps où nous sommes, & augmenté d'une Introduction profitable à ceux qui commencent; comme aussi d'une ample Preface & Discours sur les meilleures Cartes, par le S^r JEAN HUBNER, Recteur dans l'Ecole de S^r Jean à Hambourg. Traduit de l'Allemand. A Leide, aux depens de Pierre van der Aa, Marchand Libraire. 1729.

That is,

An ABRIDGMENT of the antient and new Geography, continued to this present time, &c. By JOHN HUBNER, Rector of St. John's School at Hamburg. Translated from the German. Leyden 1729. Two Volumes in 8^{vo} pagg. 716. in all, besides the Preface, and a Discourse to the Reader. Sold by N. Prevost over gainst Southampton Street in the Strand.

MR. HUBNER, in a Preface to the sixth Edition of this Work, says that in Germany "no one can be accounted
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“ ed a learned man, unless he can explain
“ himself by word of mouth and in wri-
“ ting clearly and elegantly in the two
“ main languages of that country, the Ger-
“ man and the Latin.” However he believes
that Learning does not depend upon any
particular language, and that *Metaphysics*
may be taught in the language of the people
called Wenden, as well as in Latin. I
gave an account of that people settled in
some parts of Germany, and of their lan-
guage, in the first *Memoirs of Literature*.
See the word *Wenden* in the Index.

The Author composed this Abridgment
of Geography, in such a manner, that a
young Student might read it in one Sum-
mer or Winter, without interrupting his
other Studies, spending only an hour eve-
ry day in that reading. I dare affirm, says
he, that I can point out in every Geogra-
phical Book more faults, than perhaps will
be found in mine; especially if I reckon
all the passages, in which the Authors have
dissembled their ignorance, and omitted
those Places that were unknown to them,
or at least their description. “ And why
“ should I make myself uneasy? *continues*
“ *Mr. Hubner.* If the Sun is commend-
“ ed, though it has some Spots; if a well
“ shaped Lady is thought to be worthy of
“ a tender love, though she has some small
“ black spots in her neck; a good School

312 *A Literary Journal.* Art. 23.

“ Book will also have its lovers, though
“ some human accident might have hap-
“ pened to the Author in some parts of
“ it.”

Next to the Preface there is a Discourse containing an account of the best Maps, and of several *Geographical Atlas's* to be had at *Hamburg*.

This Work will be of good use to those who begin to learn Geography. There are in it five and twenty Geographical Maps. The Latin names of Places have been carefully inserted every where.



ARTICLE XXIII.

D I C T I O N N A I R E historique, critique, chronologique, géographique & littéral de la BIBLE. Par le Reverend Pere Dom AUGUSTIN CALMET, Religieux Benedictin, Abbé de St. Leopold de *Nancy*. Seconde Edition, où le Supplément a été rangé en sa place. A Geneve, chez Marc-Michel Bousquet & Compagnie, Libraires & Imprimeurs. 1730.

That

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That is,

A DICTIONARY of the BIBLE, historical, critical, chronological, geographical and literal. By the Reverend Father AUGUSTIN CALMET, a Benedictin Monk, Abbot of St. Leopold's at Nancy. The second Edition, in which the Supplement has been inserted in its proper place. Geneva. 1730. Four large Volumes in 4to. Sold by N. Prevost over-against Southampton Street in the Strand.

THE Paris Edition of this Dictionary of the Bible is adorned with a great many Figures, which have been left out in the Edition of *Geneva*. A Letter was written about those Figures to the Book-sellers concerned in this Edition by a learned man from Paris: it will not be improper to insert it here.

“ You ask me what they say of the Figures to be found in Father *Calmet's* Dictionary. I must confess to you that men of learning have been surpris'd to find in it so many Images, most of which are fabulous. The Author seems to excuse himself at the end of the Preface of his Dictionary, by saying that he does not pretend that every thing represent-

“ ed in those Figures is certain, or new.
 “ I have it from good hands that most of
 “ them have been taken from a Latin Book
 “ * of *John Henry Hottinger*, printed in
 “ 1659 in 12° and reprinted in 1662. But
 “ what account can one make of a Book,
 “ which has deserved a very severe cen-
 “ sure from the learned Abbé *Renaudot*?
 “ *Nothing* (says he) *can be more imperti-*
 “ *nent than that Book: there is nothing*
 “ *true in it concerning the Eastern nations.*
 “ This judgment, written with the hand
 “ of that Abbé, is to be found at the be-
 “ ginning of a copy of that Book of *Hot-*
 “ *tinger*, which has been communicated
 “ to me. This would be sufficient to dis-
 “ credit all those Figures. But if you will
 “ not yield to the authority of that learn-
 “ ed Academician, give yourselves the
 “ trouble of perusing the Work: you will
 “ quickly see that all those Images are
 “ useless and altogether suspicious. There
 “ are, for instance, two Plans of *Rachel's*
 “ Sepulchre, wholly different: the one is
 “ taken from *John Nicolai*, and the other
 “ from Mr. *Le Brun*. How can the same
 “ Sepulchre appear to two persons to be
 “ of

* *Cippi Hebraici, sive Hebræorum tam veterum Prophetarum, Patriarcharum quàm recentiorum, Tannæorum, Amoræorum, Rabinorum Monumenta Hebraicè à Judæo quodam teste oculato, tum intra, tum etiam extra Terram Sanctam observata & conscripta Latinitate donata, notisque illustrata, Autore Joh. Henrico Hottingero. Heidelbergæ. 1562.* Take notice that the Figures are only to be found in the first Edition.

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“ of a quite different form? Is it not a pitiful thing to find some Figures taken from *Paul Lucas*, whose *Travels* were composed by a Paris Writer from the Memoirs of that ignorant Man? Besides, how can one depend upon most Travelers so fond of wonderful things? Is it not an imposition upon the Public, to give a Plan of a Sepulchre of the Virgin near *Jerusalem*, when it has been demonstrated by the best Critics, that she died and was buried at *Ephesus*?”

This Letter did not remove all the difficulties of the Booksellers concerned in this new Edition of Father *Calmet's* Dictionary, because it says nothing of the Plans of Battels, which have been designed and published by the direction of the Chevalier *de Folard*, so well known by his late Commentary upon *Polybius*. They thought at first that those Figures were not involved in that censure: but they have been made sensible, that “ by the Author's own confession, Battels are described in so few words in the sacred Books, that he is obliged to indulge conjectures.— And therefore all those Figures afford nothing, but what is uncertain. Besides, that Officer, celebrated for his military Science, finds every where Battels in Columns or large square and deep Bodies. Most of his conjectures run that way;

“ but by comparing them with the sacred
 “ Text, they appear to be remote and fo-
 “ reign.”

The Authors of this Edition have therefore left out all those Figures, and they have been the more willing to do so, because 'tis said Father *Calmet* has no hand in those useless ornaments.

In this new Edition, his *Prefaces*, and then his *Sacred Bibliotheque*, have been prefixed to the first Volume. The other Pieces, namely, the *literal Translation of the Hebrew, Chaldaic, Syriac and Greek Names in the Bible*; the *Calendar of the Hebrews*; the *Reduction of their Money and Measures to those of France*; the *Explication of some Coins and Medals of the Jews*; all those things have been inserted next to the Dictionary at the end of the *fourth Volume*. As for the *Dissertation upon the Tactics of the Hebrews* by *M. de Folard*, it has been prefixed to the *Second Volume*, because it appeared to be the most proper place.

The Articles of the two Volumes of Father *Calmet's Supplement* have been inserted in their proper places between two crotchets.

I SHALL now give an account of the Author's Preface prefixed to the first Volume of his Dictionary of the Bible.

Father

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Father *Calmet* having published a literal Commentary upon all the Books of the Old and New Testament, thought fit to publish also a *Dictionary of the Bible* at the desire of many learned men. This undertaking put him upon the study of many new things. Besides, he had by this means occasion to revise many places of his Commentary, in which he discovered some faults. The rich Library of the Abbey of *Moyen-montier*, where he composed his Dictionary, enabled him to succeed in his design.

The Author explains the difficult words, compares the Vulgate with the Hebrew, shows the true position of provinces, towns, villages, mountains and rivers mentioned in Scripture, fixes the time of the famous events, and endeavours to explain the names of plants, precious stones, animals and fruits. He gives an account of the customs, festivals and ceremonies of the Hebrews; of their coins and measures; of the sacred chronology, history and geography; and of those Books which treat of the Republic, Laws, Manners and ceremonies of the Jews, of their plants, precious stones, animals and diseases. This Work therefore will be a very useful Repository for all those who desire to understand the Bible. The Learned will find in it a compendious account of what they
have

have read in different Authors; and those who have not many Books, will have here an abridgment of what is commonly said upon each subject.

As for the historical part, Father *Calmet* has given the Lives of the chief persons mentioned in Scripture and in *Josephus*, without omitting any considerable circumstance. He quotes in the margin upon each historical fact the Authors from whom he has taken what he relates, and at the same time sets down not only the year of the World, but also the year before Christ. Not contented to mention what the Scripture says of the Patriarchs, he has also taken notice of what is to be found about them in the Apocryphal Writers.

He treats of the Texts and Versions of the Bible; and speaking of each Book of the Scripture in particular, he gives the Substance of it, and mentions its Author, and the objections raised about that Work. He has sufficiently explained what concerns the Hebrew Text, the Polyglot Bibles, the Septuagint, the Vulgate, the Targums, and the Talmud. He has been very careful to cite his Authors, that the Reader may verify, or see more largely what he has said. When any thing appears to him of some importance, he
names

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names at the end of the Article those Books in which it has been treated of at large.

Our Author speaking of the Festivals, Laws, and Ceremonies of the Jews, not contented to say what is to be found about them in Scripture, mentions also what has been said upon those subjects by the Jewish and Christian Writers, and gives an account of the Usages of the present Jews.

He has inserted in this Work the substance of a great many Dissertations, and particular Treatises. There are in it Lists of the Judges of *Israel*, of the Kings of *Israel* and *Judah*, of the Asmonean Princes, of the Governors of *Judea* under the Romans, of the Kings of *Egypt* and *Syria* from the time of *Alexander* the Great, of the High Priests of the Jews; a genealogical Table of the Descendants of *Herod*; Tables of the coins and measures of the Hebrews, and their Reductions to the French coins and measures.

The Chronology which Father *Calmet* follows, is that of Archbishop *Usher*. He has inserted at the end of his Work a Calendar of the Hebrews, and also an universal Chronological Table from the beginning of the World to the destruction of Jerusalem by the Romans. As for the sacred Geography, it has been illustrated as much as it could be done.

To

To make this Work more complete, Father *Calmet* has added to it a *Sacred Bibliothek*, containing a Catalogue of the best Books, that can be read upon the holy Scripture.

Thus much was necessary for me to say concerning the nature of this Dictionary of the Bible. Though the Figures have been left out in the Edition of *Geneva*, many Readers may be desirous to know what the Author says about them. He thought it proper to give the Figures, engraved by the best masters, of the chief Antiquities of the antient Hebrews and modern Jews, such as the Ark of *Noah*, the Tower of *Babel*, the Tabernacle, the Temple of *Solomon* and *Ezekiel*, the same rebuilt by *Herod* the Great, the House of *Lebanon* built by *Solomon* for his wife, the Sepulchres, Habits, and principal ceremonies, the Plans and Prospects of the most celebrated Places in the Holy Land, and many other things which have been represented, as they are described in Scripture, or by the Jewish Writers.

As for those things, that are not clearly mentioned, or that are wholly omitted in Scripture, they have been taken from the antient Historians, especially from *Josephus*, “ from Travellers and Commenta-
“ tors, supplying according to the times,
“ the countries, the manners and customs
“ of

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“ of the Antients, what appeared most
“ probable and agreeable to truth.”

Wherefore Father *Calmet* does not give out as certain every thing that has been represented in Figures; but he hopes to come near the truth, as much as 'tis possible in such obscure and antient subjects, and to clear in some measure the Jewish Antiquities. Lastly, the Author adds that though every Figure is not new, yet the Public will be well pleased that he has collected in this Dictionary almost every thing that is curious upon this subject.

IN the Preface to the *Supplement*, the Author says, he has made a vast number of Additions and new Remarks. This Supplement contains Articles perfectly new, critical Remarks, many historical passages, taken from the Books of the Oriental Writers, that have a relation to the History and Antiquities of the Old Testament. It contains also some Traditions of the ancient Arabians descended from *Ishmael* and *Abraham*, who preserved the memory of the Sacred History, but altered and disguised in many circumstances.

There are in this Supplement many Figures representing the Battels, Encampments and Sieges of the Hebrews by the Chevalier *de Folard*, with some Dissertations

tions upon them written by him. Father *Calmet* highly commends this Performance, so far as to say that M. *de Folard* has discovered some times new Senses in the Scripture, unknown to the Interpreters, reconcil'd contradictory passages, and given a new light to the Works of *Josephus*.

Our Author has also made great additions and alterations in his *Sacred Bibliothheque*. Father *Ildefonsus Cathelinot*, Library-Keeper of St. *Mibiel's* Abbey, has inserted in that *Bibliothheque* the Substance of a great Work composed by him upon the Texts, the Commentators, and generally upon all the Authors, who have writ on the Bible, or upon some part of it; so that this *Sacred Bibliothheque* contains a complete Catalogue of all the Books that may be consulted upon the Scripture. There are also in it many historical passages, with the Characters of many Authors and their Writings.

By what I have said hitherto the Reader may judge of the Paris Edition of Father *Calmet's* Dictionary, and of that of *Geneva*. The latter will be more convenient, because the several Articles of the *Supplement* have been inserted in their proper places. This Dictionary of the Bible is certainly a very useful Work.

I should

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I should now give a Specimen of it; but at this very moment I am obliged to return that Dictionary. I hope, I shall supply at some other time what is wanting here.

Father *Calmet's* Dictionary, of the Paris Edition, consists of two Volumes *in folio*. The *Supplement* contains also two Volumes of the same size. I shall occasionally add, that the literal Commentary of that Author upon all the Books of the Old and New Testament comprehends eight Volumes *in folio*.



A R T I C L E XXIV.

OEUVRES diverses de Mr. DE FONTENELLE,
de l'Academie Française. Nouvelle Edition, augmentée & enrichie de Figures gravées par Bernard Picart le Romain. A la Haye, chez Goffe & Neaulme. 1728.

That is,

THE *Works* of Mr. DE FONTENELLE. A new Edition, enlarged and adorned with Figures. Hague. 1728. Three Volumes

I

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324 *A Literary Journal.* Art. 24.
in 4to. Sold by N. Prevost overagainst
Southampton Street in the Strand.

IN this new Edition of Mr. de Fontenelle's Works, published by his direction, and adorned with beautiful Figures, there are some Pieces never before printed; but they have not been distinguished from the other Works of the Author. The first Volume contains his several Dialogues of the Dead; the Conversations about the plurality of Worlds; the History of Oracles; and the following Pieces, Of the Origin of Fables; Of Happiness; Of Patience; Of the Existence of God; and a Discourse to the French Academy.

The second Volume takes in the Pastoral Poesies; several other poetical pieces; galant Letters; and some miscellaneous Works.

There are in the third Volume a Preface concerning the usefulness of Mathematics and natural Philosophy, and the labours of the *Academy of Sciences*; a History of the Reviving of that Academy; and the Lives of the Members of the same Society, who died since the year 1699. All these pieces have been taken from the *History of the Royal Academy of Sciences*.

Every body knows that the Author is one of the most ingenious and agreeable Writers, that ever France produced; and
his

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his Works have been so often reprinted, and are so well known, that none of my Readers will expect I should give any account of them. As for the new Pieces inserted in this Edition, I should be glad to take notice of them; but, as I have already said, they have not been distinguished from the others; and my memory does not enable me to make that distinction.



ARTICLE XXV.

BRIEF *critical Notes, especially on the various Readings of the New Testament Books. With a Preface, concerning the Texts cited therein from the Old Testament: as also concerning the use of the Septuagint Translation.* By W. WALL, S. T. P. *Author of the History of Infant-Baptism.* London: Printed for William Innys, at the West-End of St. Paul's. 1730. in 8vo. pp. 415. besides the Preface which contains 64 pages.

THE Publisher of this Book informs us in a short Preface, that Dr. Wall sent these Annotations on the New Testament

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stament to be perused by him, before he published them. He gave Dr. *Wall* his thoughts on them in several papers, which Dr. *Wall* returned to him, some few days before he died, with directions concerning what he would have altered, added, or omitted in many places. The Publisher did also receive messages and letters from Dr. *Wall*, to the same purpose, with earnest requests that he would assist his Son in getting these and his other papers printed, if any of them were judged fit to be published. But this he left entirely to the judgment of the Author of this Preface, and of a learned friend of his, with liberty to suppress or destroy any part of them, or the whole, if they thought fit. So humble was he in the censure of his own productions.

Dr. *Wall*'s papers, which he left in this manner, were 1. The Preface prefixed to this Book: 2. Annotations on the Old Testament: 3. The Annotations on the New Testament, which are now printed in this Volume.

The Author had prepared the Preface to be set before his Notes, both on the Old and New Testament; so that it may seem improper to publish the whole of it now. But, says the Publisher, it contains things so useful for understanding the Scripture in general, and gives us such an account of
the

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the pains Dr. *Wall* had taken in his judicious manner of reading it, that 'twas thought pity to deprive the Public of so good an example.

Dr. *Wall* had committed the perusal of his Notes on the Old Testament to his learned friend above mentioned, who is eminent for his skill in Hebrew. They were in his hands, when the Author died. The Preface, and some of the Annotations, had been perused by him; and some papers had passed between them on that subject. He returned the papers after the Author's death, with this remark on them in general, That what Dr. *Wall* had done, in comparing the Version of the *Septuagint* with the *Hebrew*, was wonderful, in one who did not pretend to any accurate knowledge of the Hebrew. And he shows what would have been done by his great diligence and sagacity, if he had been as great a master of the Jewish Language and Antiquities as he was of the Greek. This defect is what renders those Annotations not so truly useful as Dr. *Wall* intended they should be, and is the reason why they are not published.

As for the Annotations on the New Testament, the Author gave up so much to the Publisher's judgment, and left him, under his hand, so much Liberty to erase, alter and amend what he thought required

it, that his greatest care has been, not to set up his judgment against that of the Author, in those things which he had observed to him. The Publisher has therefore given us the Author's Annotations unaltered, even in places where he had consented to alteration, and which he would have mended, if he had lived to publish his Work himself. The Publisher excepts some places, which the Author had with his own pen marked for alteration, or which he had by word of mouth, letters or messages desired him to alter, according as he had resolved those alterations should be made. And even this, which is very little, the Publisher has done, as near as possible, in the Author's own words, either as he spoke, or writ them to him. All the rest is printed immediately from the Author's own copy.

I proceed to Dr. *Wall's* Preface. That learned Divine, being in a far advanced age, thought fit to read only, or chiefly, the holy Scripture. When he had read it once or twice in English, he read some Latin translations; and then he read over more than once the New Testament in its original, with the various readings collected by Dr. *Mill*, and the Books of the Old Testament in the translation of the Septuagint, of *Boss's* Edition. As for the Hebrew, not being sufficiently skilled in it,

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it, he took for granted that the English and other translations do well enough give the Sense of the original.

After several observations upon the Hebrew Text and the Version of the Septuagint, on which I need not dwell, the Author makes many remarks upon a late Book intituled, *An Essay towards restoring the true Text of the Old Testament*. Here follow some of those remarks. When the Apostles, says Dr. Wall, give the history of such or such a thing done by our Saviour, or done to him, they frequently accommodate some passages of the Old Testament to such an action of Jesus Christ; not always as a prophecy, but only as a similitude or illustration; and in no other way than as a Preacher now may compare or apply some passage of Scripture, which bears a resemblance to the thing he is speaking of. Suppose, *continues the Author*, a man should write an atheistical book, and a Christian should cite upon that occasion these words of David, *The fool hath said in his heart, There is no God*; the citation might be proper and useful, without supposing that *David* had in view this particular man.

There are other citations of prophecies, that are proofs of the matter for which they are cited. Some of them were, in a lower sense, in a lower degree, fulfilled

before, in the times of the Old Testament, in some person, some King, some nation, or some event; but the prophetic expressions in those passages have a higher sense, and had their full completion in the time of the Messiah. For instance, St. Matthew, Ch. i. v. 22. citing *Isaiah* vii. 14. says that such a thing was done, *that it might be fulfilled, which was spoken by the Prophet.* And yet he means no more than that by such an event it fell out, that an ancient prophetic saying was in a more eminent way fulfilled. The words of *Isaiah* to *Abaz*, concerning a child then quickly to be born, and the name *Immanuel*, *God with us*, to be given him, as a Sign of deliverance from *Rezin* and *Pekah*, were in a higher and more sublime sense applicable to Christ and his birth. "It is an injury to the Scripture, says *Dr. Wall*, to deny St. *Matthew*, or any Apostle, the privilege of extending the sense of the Old Testament Prophecies to farther and higher matters under the Gospel, in such ways as the custom of Scripture allows."

There are also in this Preface several observations upon a late Book concerning *the grounds and reasons of Christianity.*

I SHALL now transcribe some of the Author's Notes on the New Testament.

Matt.

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Matt. i. 22. That it might be fulfilled, &c.] By this phrase St. Matthew often means no more than, by such an event it fell out that a saying of an antient Prophet was verified. See Dr. *Hammond* on this text.]

xi. 18. *They say, he has a devil.]* He is a madman, a melancholic, hypochondriac. See *John x. 20.]* I wish Dr. *Wall* had observed, that it appears from this passage of St. Matthew, and from that of St. John, that the Jews believed Madness was occasioned by an evil Spirit.

Mark xvi. 19. So when the Lord had spoken unto them, he was received up into heaven.] St. *Matthew* had spoke nothing of this: he was there on mount *Olivet*, when Christ was taken up, which *Mark* was not. But *Matthew* ends his history with the resurrection.]

This remark of Dr. *Wall* puts me in mind, that I have often wondered at St. *Matthew's* and St. *John's* silence about the Ascension of Christ into heaven. I have not been able yet to account for that omission.

Luke xiii. 16. Ought not this woman—whom Satan hath bound, lo, these eighteen years.] This woman's disease seems to have been an infirmity, such as naturally happens to many; and yet it is called, *v. 11. πνεῦμα ἀδυναμίας*, a Spirit of infirmity; and

here, ἢν ἐδύνατο ὁ Σατανᾶς, whom Satan hath bound. See on *Matt.* xvii. 15. and on *Mark* ix. 20.]

34. *O Jerusalem*——how often would I have gathered thy children—and ye would not.] It is very useful to observe and keep in memory this, and any place in the three (*Evangelists*) like this, which mentions, or refers to, or supposes any thing done, or endeavoured by our Saviour at *Jerusalem*, or any presence of his there. For a great objection against the Gospel of St. *John* reciting the Acts of Christ at *Jerusalem*, being that the three (*Evangelists*) are wholly silent of his ever having been there at all in the time of his ministry, till the last time when he was crucified there; whereas *John* spends the greatest part of his history of Christ's life in relating how many times he was there, what miracles he wrought, what teachings, what disputations he had in the Temple, and other public places with the chief men there: The force of this objection is taken off, if we can shew that the three (*Evangelists*), though they do not mention the times when Christ went to *Jerusalem*, or what miracles he wrought, or what teachings he used there, yet do *suppose* that he had been there, and had endeavoured to *gather* and convert them, but they would not.

Now

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Now of such places as do suppose that, this is one: *How often would I have gathered, &c.* And one of *Matthew* xxiii. 37. reciting the same saying of our Saviour.

Another that occurs to me at present, is that appeal of *Peter* to the Jews of *Jerusalem*, recited by *Luke*, *Acts* ii. 22. concerning the miracles and wonders, and signs, which, says he, *God did by him* in the midst of you, *as you your selves know*. This must be meant of miracles, wonders, &c. done there in former times; for we read of none in those few days before his death.

Another place supposing the same thing, is *Acts* x. 39. where *Peter* says: *We are witnesses of all things which he did both in the land of the Jews, and in Jerusalem*.

Here *Matthew*, and *Luke*, and *Peter*, do plainly suppose our Saviour's having been much there, and having done many miracles there; though they do not give the narrative of them.]

[*1 Cor.* xv. 51. *Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed.*] Here we see what kind of thing *St. Paul* calls a mystery; a thing which God purposes to do; but that purpose of his has not till now been declared. That all good Christians that survive to the coming of Christ, shall be on a sudden changed from a corruptible state of body
to

to a glorious state, was a mystery, or thing unknown, till *Paul* here declares it. So likewise that the Gentiles of all the world should be called into God's covenant in Christ, was a mystery, and is often so called by *Paul*, unknown, till by Christ, to him and the other Apostles it was declared.]

Heb. xii. 18. Ye are not come to the mountain that might be touched.] If any one MS. or copy, or translation did favour, I should think the true reading to be, *that might not be touched*; and that the Scribes have dropped the negative, writing *ἡλαφωμένω*, for *ὁ ἡλαφωμένω*. See v. 20. I remember that Bishop *Montague*, citing this text in his *Apparatus*, has it so, *that might not be touched*. Whether he had any copy, or cited by memory, I know not; but any one that reads or remembers the description of this mount burning with fire, and the tempest, sound of trumpet, &c. and the charge given that it should not be touched, *Exod. xix.* or *Deut. v.* will be apt to have that conception.]

John v. 7. There are three that bear record in heaven.] This verse is in no Greek MS. nor was in the Bibles of the ancient Christians, nor ever made use of by them in their disputes with the *Arians*. *Mill* has so defended it, that he who thought it genuine before, will now conclude it to have

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have been interpolated by some *Latin*
Scribe first. The doctrine of it is plain
in other places.]

These few Remarks of Dr. *Wall*, which
I have transcribed word for word, are suf-
ficient to show that this Book deserves to
have a place in a Library, and to be con-
sulted upon occasion.



ARTICLE XXVI.

*A PERPETUAL Commentary on the REVE-
LATION of St. JOHN; with a prelimina-
ry Discourse concerning the principles
upon which the said Revelation is to
be understood. By CHARLES DAUBUZ,
M. A. late Vicar of Brotherton in York-
shire. New modelled, abridged, and ren-
dered plain to the meanest capacity, by
PETER LANCASTER, A. M. Vicar of
Bowden in Cheshire, and some time Stu-
dent of Christ Church in Oxford. Lon-
don: Printed for the Author, and sold
by W. Innys, at the West End of St.
Paul's. 1730. in 4to. pagg. 631.*

THE

THE Reverend Mr. *Lancaster* says in his Dedication to the Lord Bishop of *Oxford*, that the Work from which he has taken this Commentary on *St. John's Revelation*, is of so large a size, and abounds with so much Learning, that it would be in a great measure useless to the generality of Readers. He has endeavoured to remove this inconvenience, by shortening that Work, and making it plain to the meanest capacity. Mr. *Lancaster* adds that the excellent Writer of this Commentary lay concealed from the learned world for a considerable time, and is still but little known. He further says, that this Book is the best Explanation that has ever yet been given of the *Apocalypse*. I have always been a great admirer of the magnificent Images to be found in *St. John's Revelation*: 'tis pity we have not had hitherto the Key of that wonderful Book.

In the *preliminary Discourse*, the Author treats of *the principles upon which the Revelation of St. John is to be understood; and of the helps and rules whereby it is to be explained*. I could not give a satisfactory account of that Discourse without transcribing the greatest part of it. The Curious will do well to read it.

In the next place, there is in this Book a *Symbolical Alphabetical Dictionary*, in which

king in the System of the seven Seals of a Book sealed; by the opening whereof, the several steps and effects of the Propagation of the Gospel in the Roman Empire are set forth.

The *first* Seal begins at our Saviour's Ascension. Ch. VI. v. 1, 2.

The *second* Seal begins about *A. D.* 66, and ends about *A. D.* 135. Ch. VI. v. 3, 4.

The *third* Seal begins about *A. D.* 202. in the reign of *Severus*. v. 5, 6.

The *fourth* Seal begins about *A. D.* 235, and ends about *A. D.* 275. v. 7, 8.

The *fifth* Seal begins about *A. D.* 303. v. 9—11.

The *sixth* Seal begins about *A. D.* 312, and effects the fall of the Roman Pagan Empire in the West and East, v. 12—17.

An *Episode*, shewing the State of the Church at the time of the said Fall of the Roman Pagan *Empire*. Ch. VII.

The *seventh* Seal begins about *A. D.* 325, when the Christian Religion became the ruling Religion of the Roman Empire both in the East and West. Ch. VIII. v. 1—6.

THIRDLY, the Events belonging to the second general period of the Church; taking in, the System of the seven Trumpets; by the sounding whereof, the several external Judgments upon the *Pagans*, and the corrupted Christians in the Roman Empire,

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Empire, after that Christianity became the ruling Religion therein, are set forth.

The *first* Trumpet effected by the *Goths* invading, under *Alarick*, the Roman Empire; and reaching from *A. D.* 395. to *A. D.* 409. v. 7.

The *second* Trumpet effected by *Alarick's* taking Rome, and by his and *Ataulphus's* plundering the said City and its Territories; and beginning *A. D.* 410 v. 8. 9.

The *third* Trumpet, reaching from *A. D.* 442. to *A. D.* 452. effected by the *Huns* ravaging, under *Attila*, the Roman Empire. v. 10, 11.

The *fourth* Trumpet, reaching from *A. D.* 454. to *A. D.* 476. effected by the fall of the Western Empire. Ch. VIII. v. 12.

The warning of the three Woes, in relation to the three last Trumpets; in order to shew the dreadfulneſs of them. v. 13.

The *fifth* Trumpet, from *A. D.* 612. to *A. D.* 762. effected by the Incursions of the Impoſtor *Mahomet* and the *Saracens* upon the Roman Empire, in the Eaſt and Weſt. Ch. IX. v. 1—12.

The *sixth* Trumpet; whoſe Effects are,
I. The Deſtruction of the Eaſtern Empire by the *Ottomans*, from *A. D.* 1356. to *A. D.* 1453. or *A. D.* 1460. v. 13. to the end of the Chapter.

II. The Reformation of the Church begun by *Luther*, *A. D.* 1517. Ch. X.

An *Episode*, shewing the state of the Church during its second general Period; together with an account of the fall of the Eastern Church. Ch. XI. v. 1—14.

The *seventh* Trumpet; of whose Effects there is first given a summary View. Then follows

A *Digression*, giving,

I. A full account of the chief enemies of the Church in her first general Period: Ch. XII. to v. 1. of Ch. XIII.

And then,

II. A full account of the chief enemies of the Church in her second general Period; describing first, ten Monarchies arising out of the Ruins of the Roman Empire, which being corrupted, maintain Idolatry, and persecute the true Worshipers; Ch. XIII. v. 1—10.

And then describing, *secondly*, the corrupted Clergy setting Idolatry, under two heads—the Bishops of *Rome* and *Constantinople*. Ch. XIII. v. 11. to the end of the Chapter.

III. Shewing some remarkable Acts of *Christ* against the Enemies of his Church in her first general Period; Ch. XIV. v. 1—8.

And, containing a warning to the Church against the false Worship which would be by her enemies set up in her second general

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ral Period; together with an encouragement to be faithful unto death, v. 9—13.

IV. Shewing the several remarkable Judgments to be inflicted upon the corrupted Christians in the second general Period of the Church, and before the sounding of the seventh Trumpet.

The said Judgments are,

1. The Judgment of the Harvest. v. 14—16.

2. The Judgment of the Vintage. v. 17, to the end of the Chapter.

3. The seven last plagues, or chastisements, being religious Judgments, to be brought upon the corrupted Christians; arising, merely from and upon the account of their corruptions, and having their effect from within themselves: and in relation to these plagues, there is first given,

A general account of them; Ch. XV. and v. 1. of Ch. XVI.

And then a particular one. Ch. XVI.

The first plague upon the corrupted Church, the curse of Wickedness, upon the account of the introduction of the worship of Saints and Images. v. 2.

The second plague, the first Crusades in the pretended holy war for the recovery of the holy land. Ch. XVI. v. 3.

The third plague, the latter Crusades for the said purpose. v. 4.

An Epiphonema, upon plague II. and III. v. 5—7.

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The fourth plague, the wars between the Popes and the Emperors of Germany. v. 8, 9.

The fifth plague, the expulsion of the Eastern Emperors from their capital city by the *Latins*; the expulsion of the Western Emperors, from Rome and Italy; and the Schisms in the West and East. v. 10, 11.

The sixth plague, the depopulation of the Grecian Empire, by civil wars, introductory to the fall of that empire. v. 12.

An *Episode*, discovering the chief Agents in the antichristian church. v. 13—16.

The seventh plague to the corrupted church, the reformation of the church by Luther. v. 17. to the end of the Chapter.

V. The last part of the digression, is the description and condemnation of Rome, the capital City of the idolatrous church. Ch. XVII.

The way being thus prepared,

The effects of the seventh Trumpet consider'd as the last Woe upon the antichristian party, are next set forth:

And these are,

1. The utter destruction of Rome, and the lamentation of her mourners. Chap. XVIII.

2. The joyful state of the Reformed Churches upon that destruction. Ch. XIX. v. 1—4.

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3. The conversion of the Jews, and fullness of the Gentiles, Ch. XIX. v. 5—10.

4. The extirpation of Tyranny and Idolatry in all the Romish dominions. v. 11. to the end of the Chapter.

5. The power of the Devil restrain'd for a thousand years. Ch. XX. v. 1—3.

After this, in relation to the second great Part or Vision, follow

FOURTHLY. the Events belonging to the third general Period of the Church, or to the Church, in its triumphant state, viz.

1. The Millennium, or the thousand years reign of the Saints on earth, during the time of Satan's restraint: or,

The first Resurrection—the Resurrection of the Martyrs—and their reign for the said time, without any interruption. v. 4—6.

2. Satan loosed from his restraint; and the last attempt, and the utter destruction of all the enemies of Christ. v. 7—10.

3. The general Resurrection and Judgment. v. 11. to the end of the Chapter.

After this follows,

1. A general description of the new Jerusalem, the Metropolis of the triumphant kingdom of Christ. Ch. XXI. v. 1—8.

And then,

2. A particular description of the said city; with an account of the persons who are to enter into it, or to dwell therein. v. 9. to the end of the Chapter.

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3. An account of the manner of the life of the Inhabitants of the said city. Ch. XXII. 1—5.

And then lastly follows,

The Epilogue, or confirmation of the whole prophecy. v. 6. to the end.



ARTICLE XXVII.

A LETTER containing some account of a Book written by Marsilius Andreasius.

SIR,

IN our last conversation we discoursed, among other things, about God's Mercy, and we thought it very strange that many Divines in foreign countries should represent the Supreme Being under such notions as are inconsistent with his infinite Goodness. When I came home, it came into my thoughts that I had read an old Book concerning the great Mercy of God, and that some account of it would not be unacceptable to you. Here follows the title of that Book.

MARSILII ANDREASII *de Amplitudine Misericordiae Dei absolutissima Oratio,*

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*tio, Italico Sermone primum conscripta,
nunc in Latinum conversa. Calio Horatio
Curione C. S. F. (that is, Calii Secundi Fi-
lio) Interprete. Item Sermones tres D.
Bernardini Ochini de officio Christiani Prin-
cipis, eodem Interprete. Item sacrae De-
clamations quinque. Ad Sereniss. & Cle-
mentiss. Angliæ Regem EDVARDUM VI.
Basileæ, ex officina Joan. Oporini. 1550.
'Tis a Book of 218 pages in 8vo.*

The title of this Work sufficiently shows
the Author's design. He undertakes to
set God's Mercy in its full light. *Calius
Secundus Curio*, a learned man of great
sense and honesty, was so great an admi-
rer of this Performance, that he says in
one of his Books, intitl'd *De Amplitudi-
ne beati Regni Dei*, that he never under-
stood better the extent of God's Mercy,
than when his Son *Horace* translated from
the Italian this Work of *Marsilius Andre-
asius*. See *Bayle's Dictionary* in the Arti-
cle of *C. S. Curio*.

Andreasius appears by this Book to have
been a very pious man. I shall only set
down two or three passages out of it, by
which you may judge how much his mind
was affected with the thoughts of the Di-
vine Mercy. *Deinde* (says he p. 8 and 9.)
*ut est minor injuria in homine impio non
credere Deum esse, quàm crudelem aut
vanum putare; sic est minus grave in de-*

Sperante homine omnino negare Deum esse, quàm eum inexorabilem existimare, ablata ei virtute illâ, sine qua Reges mundi non amplius sunt reges, sed tyranni.

The following words are to be found in page 39. *Committamus omnia amplissima misericordiæ Dei, quæ tam magna habetur, ut aliquis dicere voluerit, damnatos homines & Dæmonas etiam aliquando credituros, & Deo acceptos futuros. Hæc opinio, quamvis magnos habuerit authores, tamen à Patribus reprobata fuit. Quæ propter hoc tantum à nobis recitata est, ut ostendamus quàm magni facta sit hæc misericordia ab illis eruditissimis hominibus illorum temporum, qui diebus ac noctibus in sacris literis laborarunt, quæ fere nihil aliud amplificant, prædicant, celebrant quàm Dei misericordiam.* What a difference between the notions of *Andreassius*, and the doctrine of those who assert an absolute Reprobation!

The Author says (p. 37.) speaking of *Pharaoh*, who was drowned in the Red-Sea: *Quem Deus per magnam misericordiam, dolens malitiâ ejus, eum castigavit, ut cum sanari nollet, levius puniretur. Et hoc quidem intelligere debemus de aliis omnibus severis exemplis, quæ reperiuntur in Libris Novi Veterisque Testamenti.*

I SHALL occasionally transcribe some few passages from *Ochinus's Discourses*, which

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which have been added to the Book of *Andreasius*. He had a true notion of a lawful Government. He says that Princes are made for the good of the people, and not the people for the good of Princes. *Itaque* (p. 113.) *Principes populi beneficio, non populi beneficio Principum constituti sunt: hoc enim est principem esse, communi utilitati studere. Nec quisquam princeps est nisi eorum quibus utilis est. Quod si quis suorum tantum commodorum memor, nulli præterea utilis est, is princeps jure non est, sed privatus homo. Si verò etiam nocet, & aliis est perniciosus, tum tyrannus appellabitur; ac tantò major, quantò magis nocet, & pluribus.*

He expresses his thoughts about the Humiliation of Christ in the following words, p. 115. *Christi exemplo, qui cum Dei personam gereret, haud se insolenter gessit, sed semet ipse demisit, sumptâ servili personâ: nec venit ut sibi serviretur, sed ut serviret.*

He says (p. 126.) that if virtue was more encouraged than it is, there would be less wickedness in the world, and consequently fewer punishments. *Dubium autem non est, quin si ejus justitiæ, quæ in præmiis distribuendis versatur, usus in civitate esset, minus alterâ quæ supplicia infert, opus foret, &c.*

The Author complains (p. 127.) of the injustice and cruelty of the Princes of his time.

He says p. 116. that if the Emperor had embraced the Reformation, not only his Court, and his Princes, but also the whole world would have done the same.

The translator of *Andreasius's* Book says to *Edward VI.* King of England, in his Epistle dedicatory to that Prince, speaking of *Ochinus*: *Quem virum ob raram ejus & senilem sapientiam ac sanctitatem, jam dudum advocasti, ac inter primos divinæ fabricæ architectos habere voluisti.* I am Sir, your most humble and obedient Servant.



A R T I C L E XXVIII.

LES OEUVRES de VIRGILE traduites en François, avec le Texte à côté, & des Notes critiques & historiques sur les endroits qui ont besoin d'éclaircissement. A Lyon, chez Louis Declaustre, vis-à-vis le Grand College. 1721.

That

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That is,

The WORKS of VIRGIL translated into French, with critical and historical Notes upon those passages that want to be cleared. Lyons. 1721. Four Volumes in 12^o. Sold by N. Prevost overagainst Southampton-Street in the Strand.

I HAVE been desired to give some account of this French Translation of *Virgil*, because 'tis little known in England. I shall not dwell long upon it. The Translator says he has published that Version, to make the Works of *Virgil* more intelligible to young people. Since *Martignac's* translation of that Poet, though faulty in many places, no body undertook another French version, till Father *Catrou* did it. *Virgil* has been also translated into French since by another hand; and therefore it might seem needless to go about the same work again. The new translator therefore gives an account of the reasons, that moved him to put out another version of *Virgil*. Having spent some time upon the *Eclogues* and the *Georgics*, before he saw Father *Catrou's* performance, and having consulted about his translation some able persons, who approved it, he went on
with

with his work. This he was the more willing to do, because after having carefully read Father *Catrou's* version, he perceived that it was not literal enough in many places, and that it seemed to be above the capacity of young people, who read *Virgil* only to understand him.

A translator may take some latitude, when the concise and close style of his Author cannot otherwise be well rendered into French. Some men are so sparing of words, that out of fear of using needless ones, they don't use those that are necessary. And therefore in order to understand them well, one must supply what they have suppressed. But the French language, though an enemy to superfluities, does nevertheless prefer perspicuity to that sparingness of words which makes the discourse dry and obscure. It does equally hate a tedious copiousness, and a mysterious style which takes up one half of the reader's attention to understand an Author. 'Tis therefore proper to take some liberty, in order to preserve the character of clearness essential to the French language.

After these observations, the Translator repeats again that he has made this Version for the use of young people. He says, he has laid aside all superfluities in his Notes, and that they are short, clear and exact. He has omitted nothing, that concerns the poetical

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poetical History, and Geography, and has not neglected the various readings. He has taken great care to make the reader understand the force of the words and phrases by grammatical explications.

Here follows a specimen of this Translation. 'Tis the beginning of the second Book of the *Æneis*.

“TOUT le monde s'étant rendu attentif,
“ & gardant un profond silence; Enée as-
“ sis sur l'endroit le plus élevé du lit où il
“ étoit, commença à parler ainsi. Grande
“ Reine, vous m'ordonnez de renouveler
“ le souvenir d'une douleur amere, en vous
“ racontant la maniere dont les Grecs ren-
“ verserent toute la puissance des Troyens,
“ & ruinerent leur déplorable empire:
“ malheurs dont j'ai moi même été témoin,
“ & ausquels j'ai eu beaucoup de part. Quel
“ homme, fut-il des Myrmidons ou des Do-
“ lopes, ou des soldats du cruel Ulysse,
“ pourroit refuser des larmes au recit qu'il
“ en entendroit faire? Il est vrai qu'il est
“ tard, que la nuit même s'avance dans le
“ Ciel, & que les astres qui commencent à
“ se retirer. nous invitent au sommeil.
“ Mais puisque vous témoignez tant d'
“ ardeur, & tant d'empressement d'appren-
“ dre nos malheurs, & de savoir quelle fut
“ la déplorable destinée de Troye, quelque
“ peine que m'en cause le souvenir, quelque
“ aver-

“ *aversion que j’aye pour un objet si cha-*
 “ *grinant dans un jour consacré à la joye:*
 “ *cependant je vais commencer pour vous*
 “ *obéir.*

This Work, especially the translation of the *Georgics*, will be very useful to young Students for whom it was designed. There is a good Index at the end of each Volume.



ARTICLE XXIX.

THE BISHOP of London's *second Pastoral Letter to the People of his Diocese; particularly to those of the two great Cities of London and Westminster.* Occasioned by some late Writings, in which it is asserted, that REASON is a sufficient Guide in Matters of Religion, without the help of REVELATION. London: Printed for Sam. Buckley, in Amen-Corner. 1730.

THOUGH this Work of the Lord Bishop of London is very well known, I think it my duty to take notice of it, not only out of respect for that learned Prelate, but also because I have the happiness
 to

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to live in his Diocese. His Lordship says that the Evidences of the Christian Religion are comprised under two general Heads, *external* and *internal*. The external evidences are those which prove it to be of divine Authority, as the fulfilling of antient Prophecies in Christ. The general expectation of the Messiah at that time. The Miracles wrought by Christ and his Apostles. His foretelling many things which punctually came to pass, and the wonderful Propagation of the Gospel after his death. The internal evidences are, the need there was of a Revelation from God to instruct and reform mankind. The fitness of the Gospel Revelation for that end. The excellence of the Doctrines contained in it, and the visible tendency of the whole to the improvement and perfection of human nature, and the happiness of mankind, in this world and the next.

These are important subjects treated of by an able Hand in this and the former Pastoral Letter. The Author gives us an ample and learned description of the Idolatry of the Heathens, and of the corruption of manners that prevailed among them. Indeed it was highly necessary that JESUS should appear in the world to put an end to Polytheism and Idolatrous practices, and to reform the manners of mankind.

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kind. Would to God I could say, that
all Christians endeavour to live accord-
ing to the precepts of the Gospel! I
wonder that among so many Projects pub-
lished in our days, none have been propo-
sed to make Honesty more universal than
it is, all over the Christian World.



ARTICLE XXX.

HISTOIRE de l'ACADEMIE FRANÇOISE,
depuis son établissement jusqu'à 1652.
par M. PELLISSON. Avec des Re-
marques & des Additions.

HISTOIRE de l'Academie Française, de-
puis 1652. jusqu'à 1700. Par M. l'Abbé
d'OLIVET. A Paris, chez Jean Bapti-
ste Coignard Fils, Imprimeur du Roi, &
de l'Academie Française, rue S. Jacques.
1729.

That is,

HISTORY of the FRENCH ACADEMY,
from its foundation till 1652. by Mr.
PELLISSON: and from 1652 to 1700.
by Abbé d'OLIVET. Paris. 1729. Two
Volumes

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Volumes in 4to. pagg. 363. and 386.
besides the Tables of the Matters. Sold
by *N. Prevost* in the Strand.

ABBE *d'Olivet* has reprinted Mr. *Pellisson's* History of the *French Academy*, with Remarks and Additions of his own. This Work is too well known to dwell upon it. I shall therefore confine myself to the continuation of that History by Mr. *d'Olivet*. It is divided into two Parts; the general History of the Academy; and the particular History of the Academicians. I shall say nothing of the first Part. In order to give a notion of the Author's performance in the second Part, I shall chuse the Article of *La Fontaine*, a Poet very well known in England.

He was born in 1621 at *Chateau-Thierry*. At nineteen years of age he entred into the *Oratory*, and left it eighteen months after. The *Oratory* was by no means a fit place for a person of his character. Our Author considers him as a Man, and a Poet. No one (says he) was ever more simple: nay, it may be said that he was a child all the time of his life. Though he had no inclination for marriage, yet out of complaisance for his relations, he married a woman, who neither wanted wit, nor beauty; but as to her humour, she was very like
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that Madam *Honest*, whom he describes in his Novel of *Belphegor*. To live a quiet life, he left his wife as often, and as long as he could, but without anger and noise. When he could no longer bear with her, he gently resolved to go to Paris alone, where he spent whole years, and never returned to his house but to sell some part of his estate. Such was his way of maintaining himself at first, because neither he, nor his wife, knew how to improve their land, the income whereof might have been sufficient for them. 'Tis true, his Poësies procured him quickly some generous patrons. He received at several times several gratifications from some great Men; but they were not frequent enough, and he would have wanted a more plentiful stock, had he continued to manage his own affairs.

It fell out luckily for him, that Madam *de la Sabliere* was so kind as to free him from all domestic concerns by taking him into her house. She was a Lady of great merit. She loved Poetry, and more still Philosophy, but without ostentation. It was on her account that *Bernier* made the abridgment of *Gassendus's* Philosophy. *La Fontaine* lived at her house near twenty years. She provided all his wants, being persuaded that he could hardly do it himself. Having one day dismissed all her servants

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vants at once, she said: *I have only kept my three animals, my dog, my cat, and La Fontaine.* By his look one could not have judged of his talents. He had a silly smile, a heavy countenance, and dull eyes. He seldom began the conversation, and had generally such a wandering mind, that he knew not what others said, nor could he tell what he was thinking of. However when he happened to be among friends, and the discourse came to be animated by some agreeable dispute, especially at table, he spoke briskly, and his eyes sparkled. When he happened to be with a single person, he was silent, unless the discourse ran upon some serious thing, which concerned that person. If men under affliction, and in perplexity, consulted him, he heard them attentively, was moved, and found out some expedients. That Idiot, who never made a right step for himself, gave excellent advice.

In his conversations, he dropped nothing that was free, or ambiguous. Many set him on, in hopes to hear him tell some stories like those which he published in verse; but he was silent about those matters, being always respectful to women, commending those who had sense, and showing no contempt of those who had none.

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As he was sincere in his discourse, he easily believed whatever was told him; witness his adventure with one *Poignan*, formerly a Captain of Dragoons, who had retired to *Chateau-Thierry*. *Poignan* spent with Mrs. *de la Fontaine* all the time he was not at the tavern. He was by no means a courtier. However an ill report was made of him to *La Fontaine*; and he was told that he would suffer in his honour unless he fought *Poignan*. He believed it. On a summer day, at four a-clock in the morning, he goes to him, bids him dress himself immediately, and follow him with his sword. *Poignan* follows him, without knowing the reason of that challenge. When they were out of town, *La Fontaine* told him: *I will fight thee: I have been advised to do so*: and having told him the reason of it, he drew his sword. *Poignan* does the same, and having struck off *La Fontaine's* sword at a great distance, he brought him home, where they breakfasted together, and were reconciled.

Hitherto *La Fontaine* has been considered as a Man. Our Author in the next place considers him as a Poet. He learned nothing but Latin of some country masters, and was two and twenty years of age, when an Officer at *Chateau-Thierry* read before him occasionally, and with an emphasis, this Ode of *Malherbe*.

Que

*Que direz-vous, races futures,
Si quelque fois un vrai discours
Vous recite les aventures
De nos abominables jours?*

He heard this Ode with mechanical transports of joy, admiration and amazement. He began immediately to read *Malherbe*, and having got him by heart, recited him in the woods. He quickly endeavoured to imitate him; and his essays of versification were in the taste of *Malherbe*.

One of his relations, a man of sense and learning, made him sensible that he should not confine himself to the French Poets, but read over and over Horace, Virgil, Terence. He followed this wise advice, and found that the manner of those Latin Poets was more natural and simple, less clogged with affected ornaments; and consequently that *Malherbe's* fault was to be too much adorned. Whatever tended to a noble and ingenious simplicity, suited with his inclination.

Rabelais was one of his favourite Authors. He admired him excessively. Every body has heard of an extravagant fally, of which Mr. *de Valincour* was a witness, being at Mr. *Despreaux's* with *Racine*, *Boileau* Doctor of Divinity, and some other persons. They were much talking

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of *St. Austin*. *La Fontaine* hearken'd with
that stupidity, which was commonly paint-
ed upon his face: at last he awaked, as it
were out of a sound sleep, and asked the
Doctor very seriously, whether he believed
that *St. Austin* had more wit than *Rabe-
lais*? *Dr. Boileau*, looking upon him from
head to foot, made him no other an-
swer but this: *Mr. de la Fontaine*, you
have put on one of your stockings the
wrong side outward: which was true. I
cannot apprehend how *La Fontaine* came
to be so fond of *Rabelais*. I tried two or
three times to read him, but could never
go through that reading.

But of all the models our Poet proposed
to himself, he borrowed most from *Marot*,
as to the style. Next to *Marot* and *Ra-
belais*, he chiefly valued the *Astrea*, from
which he took those rural images, so fami-
liar to him, and which always have a good
effect in Poetry. He read but little the
other French books, being better pleased
with the Italians, especially *Boccace* and
Ariosto, whom he did but too well imi-
tate.

One would not imagine that *Plato* and
Plutarch made his delight. *Abbé d'Oli-
vet* has seen the copies he had of those two
antient Authors: there are in each page
notes written with his own hand: most of
them were moral, or political maxims,
which

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which he interspersed through his Fables.

All his Works are not of the same worth. He himself gives us the reason of it, that he tried his genius upon too many different kinds of Poetry. *Je m'avouë*, says he,

*Papillon du Parnasse, & semblable aux
abeilles,*

*A qui le bon Platon compare nos mer-
veilles.*

*Je suis chose legere, & vole à tout sujet.
Je vais de fleur en fleur, & d'objet en
objet.*

*A beaucoup de plaisir je mêle un peu
de gloire.*

*J'irois plus haut peut-être au Temple de
Memoire,*

*Si dans un genre seul j'avois usé mes
jours.*

*Mais quoi? Je suis volage en vers
comme en amour.*

He did not always put the last hand to a work; but those very pieces which he most neglected, and his least sketches, discover a great master, who is truly original in several respects. And indeed he is looked upon by all men of taste, as one of those five or six French Poets, to whom time will show a respect, and in whose Works the remains of the French language will be looked for, if ever it be lost.

One day *Moliere* supped with *Racine*, *Despreaux*, *La Fontaine*, and *Descoteaux*. *La Fontaine* was then in a greater fit of dulness than usually. *Racine* and *Despreaux*, to get him out of his lethargy, began to jeer at him, and did it so smartly, that *Moliere* said at last they carried the jest too far. When they rose from table, *La Fontaine* pushed *Descoteaux* against a window, and speaking from his heart, told him: *'Tis in vain for our Wits to make such a stir: they will not outshine the good man.*

There is in the *New Memoirs of Literature* (Vol. II, Art. 23.) a large account of *La Fontaine's* Conversion: 'tis a curious piece. Mr. *d'Olivet* takes notice of that conversion in few words, and mentions the following particular, which he had from the very Priest who converted *La Fontaine*. His Nurse, seeing one day how zealously he was exhorted to repent, told the Priest: *Eh! don't torment him so much: he is more silly than wicked.* And another time: *God will never have the courage to damn him.*

After his conversion, he lived, or rather languished two years, which he spent at *Madam d'Hervart's*, where he found the same hospitality and the same comfort he had enjoyed at *Madam de la Sabliere's*. The weaker he grew, the more he increa-

fed

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sed his austerities. Abbé *d'Olivet* saw in the hands of his friend Mr. *de Maucroix* the Hair-cloth he had on, when he was undressed to be put to his death-bed. He was no less sincere in his penitence, than in every other part of his conduct, and never thought of deceiving God or men in any thing whatsoever. I must observe that his want of Faith did not proceed from reasoning, nor from corrupt manners, but from mere indolence, for which he grieved, and even afflicted his body, in the last years of his life. He heartily wished then that he could suppress his *Tales*. 'Tis pity that famous Poet did not prevent so much grief and so many austerities by an early enquiry into the grounds of Religion, and by observing in his writings the rules of decency.

This is a Specimen of a very curious and entertaining Book, which will be read by all those who love the performances of this kind.



ARTICLE XXXI.

PHILE de Animalium proprietate, ex prima Editione Arsenii & Libro Oxoniensi

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restitutus à JOANNE CORNELIO DE PAUW, cum ejusdem animadversionibus, & Versione Latina Gregorii Berfmanni. Accedunt ex eodem Libro Oxoniensi non pauca hæctenus inedita. Trajecti ad Rhenum, apud Gulielmum Stouw. 1730.

That is,

PHILES's *Poem concerning the properties of Animals.* A new Edition published by JOHN CORNELIUS DE PAUW. *Utrecht.* 1730. in 4to. pagg. 347. Sold by N. Prevost in the Strand.

THIS Greek Poem has been reprinted from *Arsenius's* Edition, which is the first. The verses consist of six feet, each of two syllables. A Manuscript of this Work, lodged in the publick Library of *Oxford*, and collated by Mr. *Abraham Gronovius*, has been of great use to the Editor. He wanted *Arsenius's* Edition (for that of *Bersman* has been interpolated and spoiled) but he was almost out of hopes of getting a copy of it. At last Mr. *Mitchell*, and the Reverend Dr. *Clagget*, Dean of *Rocheſter*, enabled him to go about this new Edition. That learned Dean was pleased in a most obliging manner to collate *Bersman's* Edition with that
of

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of *Arsenius* in the rich Library of the Earl of *Sunderland*, and to send to Mr. *de Pauw* the various readings written with his own hand. With the help of this collation, and of that of the Oxford Manuscript, Mr. *de Pauw* has published this new Edition. He has reprinted the translation of *Bersman*; but he did not think fit to correct the faults of that version. Those who understand Greek, says he, will easily mend them.

The learned Editor having occasion to consult *Ælian*, has made some corrections upon that Author. He has also quoted in his Notes some other antient Writers, and cleared and corrected several passages in their Books. He thought fit to publish the additions to be found in the Manuscript of Oxford. Lastly, he has reprinted *Arsenius's* Greek Epistle dedicatory to the Emperor *Charles* the Fifth, (which was also transcribed and sent to him by the Dean of *Rochester*) because *Arsenius's* Edition is very scarce, and because that Epistle contains some things that deserve to be known. I find in it, that the transformations of Silk-worms will teach us the certainty of a Resurrection; and that Vulturs begetting *without copulation* will make us abhor those, who maintain that 'tis impossible a Virgin should be the mother of a child. Doubtless these are not the things, which Mr. *de Pauw* says deserve to be known

known in *Arsenius's* Epistle. Nor do I reckon among those things these words of *Arsenius* to the Emperor: *I am your Dog, and you are my gracious Master: wherefore I bark, and desire to eat some meat. O King, who have the heart of a Lion, feed your Dog.*

Κύων ἐγὼ σὲ, καὶ γλυκὺς σὺ διαπότισε.

Οὐκ αὖν ὑλακτῶ, καὶ φαγεῖν ζητῶ βρωμα.

Αγαξ λεοντόθυμα, τὸν Κύνα σφίρει.

The Author of this Book inscribed it to the Greek Emperor *Michael*. I need not give a further account of it.



ARTICLE XXXII.

An ACCOUNT of Mr. RUCHAT's fifth and sixth Volumes of the History of the Reformation in SWITZERLAND. Sold by P. Dunoyer at Erasmus's Head in the Strand. These two Volumes, which are the last, came out in 1728. (I have given an account of the fourth Volume above, Art. XVI.)

1533.

THE peace that was made between the Catholics and the Reformed of Geneva on the 30th of March of this year, lasted

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lasted but a short time; for on the 4th of
May next there happened another great
tumult occasioned by the Catholics. A-
bove fifteen hundred persons of both par-
ties met in a public Place called the *Mol-
lard*. They fought: many were wound-
ed, and among others a Syndic; and a
Canon named *Wernly* was killed, as he
was running away. A Carman who kil-
led him, was condemned to be beheaded.
The Clergy of *Geneva* sent to *Montmelian*
for a Dominican named *Furbiti* to preach
the *Advent* Sermons. That bold and vio-
lent Divine preached in the Cathedral a-
gainst the Heretics, *such as the Arians,*
the Sabellians, and the Germans. He in-
veighed against those who eat flesh upon
prohibited days, who read the Scripture
in the vulgar tongue, and refused to ac-
knowledge the authority of the Pope, &c.
He called them *mad dogs, Jews* and *Turks*.
Some Reformed told him aloud that he
preached directly against the Word of God.
Antony Froment, who was returned to
Geneva, and another Minister named *Du*
Moulin, happened to be at that Sermon;
and when it was over, they maintained
that the Dominican had preached a false
doctrine, and offered to prove it clearly
by the holy Scripture. *Du Moulin* was
banished: he went into France, and some
time after suffered martyrdom at Paris,
being

being burnt for maintaining the truth. *Froment* was concealed by his friends. The Lords of *Berne*, believing that *Furbiti* meant them in his Sermon by the word *Germans*, demanded satisfaction for it in a Letter to the Magistrates of *Geneva*. That Letter occasioned a great tumult: the Catholics, and even the Priests, took up arms. *Farel* came again to *Geneva*, in order to oppose the Dominican, and confuted him in some assemblies.

1534.

ON the first of January of this year, the Great Vicar of the Bishop caused an order to be published against preaching without the Bishop's leave, or his own. The same order imported that all those who had the Bible, printed in French, or in the German language, *should burn it immediately, upon pain of excommunication.* *Farel* and *Froment* took occasion from thence to preach against the tyranny of the Clergy. The Deputies of *Berne* made a representation against *Furbiti*; but he was favoured by the Deputies of *Friburg*. That Dominican being sent for by the Council refused to acknowledge their authority. He was confined to the Town-house. At last he was examined before the Great Council; and then he willingly engaged in a

disputa-

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disputation about Religion, of which I need not give an account. I shall only take notice of one passage. *Farel* in that conference went about to prove against the Dominican, that the Apostles baptizing in the name of *Jesus*, baptized in the name of the Father, of the Son, and of the Holy Ghost. And then he added: " One must
" not believe, as 'tis taught in the Univer-
" sities, that the efficacy of the Sacra-
" ments depends upon certain words, *ut-*
" *tered with intention*; which is a Pagan
" superstition, and favours of Magic. *The*
" *Church of Jesus Christ does not number*
" *the words, but minds the sense: which*
" *plainly appears from the Apostles and*
" *Evangelists, who cite the Prophets and*
" *Moses in other words than they used,*
" *not minding the words, but the sense,*
" &c.

During that conference there happened another tumult between the Catholics and the Reformed: it was occasioned by a quarrel between them on account of the Dominican. The drums were beat to make people take up arms; and a great deal of blood would have been shed, had it not been for the Deputies of *Berne*, and some other persons, who procured a peace. A poor Reformed Hat-maker was killed in his shop, and many were wounded. Above five hundred Reformed came in arms to
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the Town-house, and said that *this was the fourth or fifth Sedition raised by the Priests; that they demanded justice, particularly against the murderers; and that they came to defend the Syndics.* The murderers were found at the top of St. Peter's steeple, where the Canons had concealed them. One of them was a shoemaker, and the other one of the Bishop's Secretaries: they were both beheaded.

The Great Council ordered *Furbiti* to retract in St. Peter's Church, to make reparation to the Lords of *Berne* in the Pulpit, and then to leave the town. Being in the Pulpit, instead of making a recantation, he undertook to justify himself, and even gave a malicious turn to that affair. Whereupon the Syndics made him come down, and committed him to prison, where he continued to the year 1536, when he was released at the solicitation of the King of France.

On a Sunday March 1. 1534. *Farel* preached in the Convent of the Grey-Friers, by the management of the Deputies of *Berne*. This was the first time that the Reformed Religion was preached in a Church at *Geneva*. The *Friburgers*, being discontented with the progress of the Reformation in that City, broke their Alliance with it. *Farel* and *Viret*, who preached in the Convent of the Franciscans,

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cans, began to administer the Sacrament^s
in that Monastery. About the latter end
of June, some Reformed through an indif-
creet zeal broke the Images of the same
Convent, and threw down the Altar of
one of the Chapels.

This year some endeavours were used in
Germany to reconcile the *Lutherans* and
the Reformed Divines of *Switzerland* a-
bout the Lord's Supper. Whereupon Mr.
Ruchat tells us that *Luther* published in
the same year a Book concerning *private*
Masses, and the *Consecration of Priests*,
in which he says among other things, that
the Devil had appeared to him some times
in the night, and disputed with him; and
that he had been so much tormented by him,
that he thought he should die. 'Tis proba-
ble, says our Author, that *Luther* had a
fever, and that the violent fits of it made
him take his ravings for a real thing. How-
ever it be, *Luther* adds, that *one may ex-*
plain by this means how it happens some-
times that people are found dead in their
beds; because they are suffocated by such de-
vices of Satan. And then he concludes,
that he *believes this is the reason why Em-*
ser, Oecolampadius, and others, died so
suddenly, being doubtless struck by those fi-
ery darts of Satan. *Oecolampadius* did not
die suddenly. *Emser* was a violent Ca-
tholic.

To

To return to the affairs of *Geneva*: *Farel* and *Viret* continued to preach with good success. As they were administering the Communion upon Whitsunday, a Priest came to the Table, dressed as if he had been going to say Mass, and all of a sudden threw down his surplice, and declared that he embraced the Reformed Religion. Much about the same time, a very honest Priest named *Lewis Bernard* left his Habit, and got a wife.

The Duke of *Savoy*, and the Bishop of *Geneva* who resided in Burgundy, having miscarried in their design of taking that town, the Prelate (his name was *Peter de la Baume*) thundered out a sentence of Excommunication against the *Genevois*, who were also excommunicated by the Pope. One half of the inhabitants had then embraced the new Religion: The Council declared that they would no longer acknowledge their Bishop.

1535.

THE number of the Reformed increased every day at *Geneva*, not only by reason of those inhabitants who left the old Religion, but also because many Frenchmen, to avoid the persecution, retired into that town. The Magistrates were extremely desirous to see the Reformation settled; but they went about it with mildness and prudence.

The

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The Canons, and the rest of the Clergy, saw with grief that the threatenings of the Duke of Savoy, and of the Bishop and their adherents, could not put a stop to the Reformation. And therefore some of them resolved to poison the three Ministers, *Farel*, *Viret*, and *Froment*: which appeared to be no difficult thing, because those three Pastors lodged in the same house, belonging to a citizen named *Claudius Bernard*, a very honest man, and zealous for the Reformation. To that end, they suborned a country-woman of the Province of *Bresse*, who came from *Lyons* under pretence of Religion, and got her admitted into that house as a servant, where she began with destroying her mistress. Some few days after, the Soup which had been prepared for the three Ministers, was poisoned. None but *Viret* eat of it, and he was extremely sick. *Farel*, whether it be that he was indisposed, or for some other reason, did not dine that day; and *Froment* dined abroad. After great enquiries, the Maid was found guilty. This happened about the beginning of March. She accused a Canon named *Gounin Dorfieres*, and a Priest. They were both imprisoned in the night at the beginning of April. The prosecution of those Clergymen lasted till the end of July. As for the Maid, she was condemned to death on the 14th of

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April;

April; but the Canon came off by his own and his Relations interest. However they made him swear that what he had alledged in his justification, was true, and that he should appear again when required. 'Tis thought the Bishop of *Geneva* had a hand in that wicked design, which made the people abhor the Canons and the Priests more than they had done before. Besides, it was found out that the Priests designed to get the bread and wine of the Lord's Supper poisoned, in order to destroy all the Reformed at once, when they should celebrate that holy Sacrament. On the 2d of April the Council thought fit to place the three Ministers in an apartment of the Convent where they preached. Their conversation with the Franciscans had a good effect: many of them, and even the Warden, embraced the Reformation.

Notwithstanding the great number of the Reformed, there were still many abuses at *Geneva* supported by ignorance and superstition. *Our Lady of Grace* was said to raise to life those children, who died without Baptism, at least for as much time as was necessary to baptize them. Old women carried those children to the Statue of the holy Virgin, and by some contrivance occasioned a motion in the head of a child, or by heating him, made him sometimes sweat, and immediately they
cried

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cried out: *a miracle, a miracle!* whereupon the Monks rung all their bells. The Council thought fit to dive into that affair: it appeared that those miracles were a mere cheat; and the Monks were ordered on the 11th of May to pretend to no miracles for the time to come. I have by me an authentic account of this cheat, taken from the public Registers of *Geneva*.

Among those Franciscans who forsook the errors of the Church of Rome, *James Bernard* was one of the most considerable. He undertook to justify the doctrine of the Reformed in a public Disputation, which lasted almost four weeks, and was attended with great success. A great many people of both sexes, and also many Monks and Priests, embraced then the Reformation. Afterwards the Reformed broke several Images in the Cathedral and other Churches, and destroyed among other things a noble Picture, for which a hundred gold Ducats had been paid. It must be confessed that the Protestants, out of zeal against Idolatry, destroyed in the sixteenth Century many curious and valuable Pieces, which should have been preserved.

In the month of August the Magistrates ordered that God *should be served according to the rules of the Gospel, and that no*

act of Popish Idolatry should be performed. The Images were removed. However a fine Picture of the holy Virgin in the vault of the Cathedral remained untouched; but it was plaistered over a hundred years after. Two precious Relicks were said to be in the same Church, *St. Peter's Brain*, and an *Arm of St. Antony*. The latter was never exposed to the veneration of the Faithful but upon great festivals; and no one could pretend to kiss it without a due preparation. Nay, so great was the veneration for the Shrine of this Relick, that those who were to take an oath in an affair of the greatest importance, did it upon that Shrine. When the Shrines were opened, instead of *St. Peter's Brain* they found only a *pumice-stone*, and instead of *St. Antony's Arm*, the vilest part of a Stag. *Cervi veretrum pro Antonii Brachio repertum est. O sacrum, non ridiculum modò, sed detestabile & verè pudendum!* says *Spanheim*. (*Gen. rest.*)

Our Author mentions an ingenious piece of imposture that was found out in *St. Gervasius's Church*. I shall say nothing of that trick, because I gave an account of it in the first *Memoirs of Literature*, in one of the Articles of *Mr. Collier's Ecclesiastical History of England*.

They found in the Convent of the Dominicans an odd Picture made at *Turin* in the

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the year 1401. It represented a Monster with seven heads and ten horns, eating himself, and voiding instead of excrements several Popes and Monks, who fell into a great Kettle full of Bishops, Priests, Monks and Hermits. The Kettle was surrounded with flames, and Devils armed with forks and bellows, who blew the fire. The following lines were to be seen on the edge of the Picture:

*Judicabit Judices Judex generalis:
Hic nihil proderit Dignitas Papalis,
Sive sit Episcopus, sive Cardinalis,
Reus condemnabitur, nec dicetur qualis.
Hic nihil proderit quicquam allegare,
Neque excipere, neque replicare,
Nec ad Apostolicam Sedem appellare,
Reus condemnabitur, nec dicetur quare.
Cogitate miseri, qui, vel quales estis:
Quid in hoc judicio dicere potestis.
Idem erit Dominus, Judex, Accusator, Testis.*

These words were in Latin at the bottom of the Picture: *This Picture was made by James Jaqueri, of the City of Turin in Piedmont, in the year of the Lord mcccci.* This Piece should have been preserved. Mr. Ruchat thinks it probable that it was taken from a *Vaudois* by the Dominicans. He adds, that 'tis a wonder those Monks did not destroy it.

A very different Picture from this was found in the Convent of the Grey Friars, *Francis of Assisi*, their Founder, was represented in the shape of a Vine, out of which sprung many fine branches dressed like Grey Friars: with this inscription taken from St. John's Gospel: *I am the true Vine, and you are the branches.*

The Priests made the people believe, that the Souls in Purgatory came out of it from time to time, and appeared in Churches and Church-yards, like small candles, to implore the assistance and the prayers of the living for their relief. This was narrowly enquired into. It was found that those pretended Souls were only Cray-fishes, with small wax candles fastened to their back by the Priests, who put them in Churches and Church-yards where they crept. It was highly necessary to suppress those abuses. Religion is a grave and sacred thing: it can never be too free from fooleries either practical or speculative.

Many Ecclesiastics of all Orders, having embraced the Reformation, were maintained by the Government. Those who continued in the old Religion, and desired to leave the town, were used with great civility, and retired to *Annecy*. The Nuns of *St. Clara* retired also thither. We are told that some subterraneous passages, that led to the neighbouring Convent

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vent of the Grey Friars, were found under their Nunnery. A numerous company of loose women kept by the Priests were expelled from the town, as well as those Priests.

1536.

THE Reader will find in the fifth Volume of this History an ample Relation of the conquest of the *Pays de Vaud* from the Duke of *Savoy* by the Lords of *Berne* this year 1536.

In the same year February 8. there happened a strange adventure at *Lucerne*. An unknown Man about the year 1530 had settled himself in a small Hermitage near *Fracmont*, in the Forest called *Hergefswald*, in the Canton of *Lucerne*. It was, as he said, with a design to live a penitent life, and to make amends for his sins. He led a very extraordinary life, and was willing to pass for a Prophet: his admirers gave out that he had foretold the issue of the last war of the Cantons. By this means he got a great reputation among many people. On the day above mentioned, which was a Tuesday and a Market-day at *Lucerne*, he went thither in his usual dress, got into the house of a Widow, and undertook to ravish her. Upon her crying out, her Farmer who happened to be in the house, came to her assistance. The Hermit gave him a thrust with a dagger he had under his
B b 4 gown.

gown. In the mean time the woman ran to a neighbour, a man of note, crying lamentably. A Carrier, being moved with compassion, went into the house to put a stop to that disorder; but the Hermit killed him immediately with a thrust of his dagger. The neighbour, into whose house the Widow had fled, ran also thither with a Servant: the Hermit wounded them both; but they recovered of their wounds. At last a nimble and courageous man went in, who knowing how to manage a Sword, killed the Hermit upon the spot. As he was dying, he cried out: *Ab! Jesus Maria, I opened to the Nuns.* Mr. Ruchat tells us, the meaning of these words is that he was not of so difficult an access to the Nuns who came to his Hermitage, as the Widow had been to him. *Hottinger*, a grave Author, is quoted for the truth of this tragical story. If it be true in all its circumstances, one would be apt to think that the Hermit was in a fit of madness.

The Reformation began this year to be introduced into the City of *Lausanne*. "There were (*says the Author*) among the
 " Reformed of that town men of an indis-
 " creet and extravagant zeal, who seemed
 " to place the Reformation of a Church in
 " breaking all the objects of the veneration
 " of the Catholics, and who instead of
 " bringing them over to the true doctrine
 " of the Gospel by way of mildness and
 " instru-

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“ instruction, exasperated them by a quite
“ contrary behaviour.”

There was at *Lutry* upon the Lake of *Geneva* a rich Priory. On the 6th of *April* a Vine-dresser, named *George Mermod*, complained to the Council against *Girad Marguerat* one of the chief Monks of that Convent, demanding justice for having debauched his wife, and got bastards by her. He durst not complain of it sooner, either because he was afraid of the great power of the Monks, or because he thought his complaints would prove insignificant, since the Clergy refused to be tried by Laymen. But the times being changed, he at last complained against the Monk. The Council sent for him. He desired to put off his answer till the next Sunday; and on that day part of the Monks appeared before the Council to assist him. He desired a further time, in hopes of coming to an agreement with the Vine-dresser. At last on the 27th of the same month, the Council condemned that Monk to a fine of a Crown, and to pay six Gold Crowns to the Vine-dresser: besides they forbid him to debauch no longer that man's wife. This particular is taken from the Archives of *Lutry*.

The territory of that town being infested with a sort of worms which spoiled the roots of corn, it was proposed in the Council
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cil on the 14th of May to seek out a remedy for that evil. Two Magistrates were deputed to *Lausanne* to consult some Doctors, who advised them to get from the Official of the Bishop a Sentence of excommunication against those Insects: They added that three Processions should be first made three days together all over the country. The whole was accordingly performed. This is also taken from the Archives of *Lutry*. I could give some other instances of Insects being excommunicated. I have seen a public monument of it at *Viterbo*.

The Lords of *Berne* appointed a Conference of Religion to be held at *Lausanne* on the first day of October, in order to facilitate the Reformation in the *Pays de Vaud*. There were in that conference several Catholic Disputants; but *Farel* and *Viret* were almost the only Reformed, who spoke. 'Tis observable that among the Ecclesiastics of *Lausanne*, whose number was very great, none dared to engage in the Disputation. Mr. *Ruchat* has published in the sixth Volume a very large account of that conference: it contains 317. pages. The controversies of the sixteenth Century were then very material and necessary; but I am fully persuaded my Readers will dispense me from taking particular notice of those that made the subject of the Conference

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ference of *Lausanne*. After this conference the Lords of *Berne* ordered that all the Altars should be thrown down, and all the Images broken in the Country they had lately conquered. This was done against the will of most of the inhabitants.

I have often mentioned *Peter Viret*. Mr. *Ruchat* says, he was the first learned man that the French *Switzerland* produced; that no one did surpass him since in that country; and that perhaps it might be affirmed, he never was equalled by any body else. Here follows a catalogue of most of his Works. A Volume in folio, which contains many Tracts, viz. a small Commentary upon St. John's Gospel: a short Treatise of the true use of the Word of God, and of the Sacraments: a large Treatise of the origin, continuation, use, authority and excellence of the Ministry of the Word of God, and of the Sacraments, in xviii. Books: a Tract against the false Sacraments of the Church of Rome: a Treatise against the Mass, in vi. Books, in which it is represented under the notion of a Comedy, consisting of five Acts divided into Scenes: lastly a *Cento*, or Latin Poem, partly Heroical, partly Elegiac, consisting of Verses taken from one and twenty Heathen Poets, in iv. Books, in which he describes at large all the Mysteries of the Mass. Mr. *Ruchat* says, 'tis a very diverting

ting Work. Several French Dialogues concerning the bad state of the Christian Church: some of which are entitled, *Le Monde allant à l'empire*; and the others, *Le Monde Démoniacle*. A large theological Work, written in French by way of Dialogue in three Volumes *in folio*, with this title, *Instruction Chretienne*, &c. Two controversial Treatises, one of which is entitled, *Difference & Conference de la Cene & de la Messe*; and the other, *Dela vraie & fausse Religion*, in 8vo. A Commentary upon the Acts of the Apostles, *Of the Origin of the antient and new Idolatry*. Three Discourses to the Faithful, *who live among the Papists*. I have those three Discourses. *The Duty of Man, and the necessity of being informed of God's will*. Several controversial Tracts against the Church of Rome.

There are in *Viret's Works*, says Mr. *Ruchat*, a vast and surprising erudition, an exact knowledge of what is most beautiful and curious in sacred and profane Antiquity, both Greek and Latin; a profound skill in the holy Scripture and sound Theology, attended with great zeal and piety, and supported by a sweet and insinuating eloquence. 'Tis a wonder, continues our Author, how *Viret* could write so many Books, considering that he was a Man of a weak constitution, and much impaired by

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by the wounds he received from a Priest
at *Payerne* in 1533, and by the poison that
was given him at *Geneva* in the year 1535,
(as we have seen above) of which he never
was well recovered. *Viret* at twenty
years of age went about the Reformation
of *Orbe*, where he was born, and of some
neighbouring Places with great Success.
Three years after, he promoted the Re-
formation of *Geneva*; and at five and
twenty years he appeared with distinction
at the Conference of *Lausanne*, and bore
the whole burden of it with *Farel*. *Mel-*
chior Adam says (*Vita Theolog. exter.*) that
Viret, preaching in a street at *Lyons*, con-
verted many thousands of Souls, and by
the force of his eloquence stopped those
that went by without any design of hear-
ing him, and made them attentive to his
Sermons, till he had made an end of preach-
ing. That Reformer is not very well known,
even in his own country. The reason of
it seems to be this: being displeased with
the state of his Church, he left it in 1559,
and went into *France*, where after he had
served the Churches of *Lyons* and *Orange*,
he was invited into *Bearn* by Queen *Jane*
of *Navarre*, and died there in 1571. Thus
his glory was in some manner eclipsed by
that of *Calvin* and *Beza*, who being at
Geneva found themselves upon a Stage
more proper to make them known. Mr.
Ruchat

Ruchat believes that if *Viret's* Latin Works were reprinted, they would be read with pleasure by learned men.

This year the famous *John Calvin* came to *Geneva* in his way to *Basil*; but *Farel* persuaded him, not without many entreaties, to stay in that City.

1537—1557.

OUR Author is very short in his account of what happened in the last years of this History. He observes that many things stopped the Reformation among the new Subjects of the Lords of *Berne*. 1. The prodigious ignorance of the people. 2. A great depravation of manners; for vicious men, drunkards, adulterers, were not very well disposed to relish the preaching of the true Gospel. 3. The Priests and Monks, who to keep their pensions or benefices, professed the reformed Religion outwardly, but were still Catholics in their hearts, and practiced privately the ceremonies of the Church of Rome. Those men kept up the people in their superstition. 4. Many rejected the Reformation, in hopes of being quickly again under the dominion of the Duke of *Savoy*; and others who were not averse to it, being afraid of a new revolution, continued in their old Religion. The Lords of *Berne* made several Laws at several times to settle the Reformation

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Reformation among that people. I don't like some of those Laws: they were too severe. However it must be acknowledged to the honour of the Lords of *Berne*, that no Abjuration was required from the Catholics. In the late horrid Persecution of the French Protestants, they were not only *dragooned*, but also forced to make a formal Abjuration. This is one of the main reasons why there are so many French Refugees in foreign Countries. Those zealous Protestants looked upon an Abjuration of their faith, as the greatest crime they could be guilty of, as a sin irremissible. Hence it is that those who had abjured their Protestant faith, made a public recantation in England and other countries, and begged God's pardon in the face of the whole Church. Many did it shedding a flood of tears.

The Persecution in *England*, *France*, and the *Low-Countries*, obliged many Foreigners to retire into the Canton of *Berne*, especially into the French *Switzerland*. They were received every where with great charity, particularly at *Lausanne*. And therefore the Lords of *Berne* writ a Letter to the inhabitants of that Town on the 15th of March, in which they commended their charity towards their persecuted brethren, and exhorted them to continue in it.

In

In the year 1557. five and twenty English Families settled at *Lausanne*. Queen *Mary's* Persecution forced a great many English to retire into foreign countries. Many of them fled into *Switzerland*, and repaired to the principal Towns, *Zurich*, *Berne*, *Basil*, *Geneva*, *Lausanne*, and *Araw*. They were received every where with great humanity. The five and twenty families, just now mentioned, had a mind at first to settle in the Dutchy of *Cleves*; but they were unkindly received by the Lutherans, on account of the difference of their sentiments concerning the Lord's Supper. They went therefore to *Berne*, and having obtained leave from their Excellencies to live in such a part of the Canton, as they should like best, they came to *Lausanne*, where on the 6th of July they were admitted perpetual inhabitants for four Crowns each family, and upon several reasonable conditions; among others, that they should conform to the Reformation of the country.

Those English who retired to *Araw*, not being satisfied with receiving the Communion three times a year, according to the custom of the country, desired the Lords of *Berne* to give them leave to receive it upon three other days, viz. once between two Festivals. Their request was granted on these conditions: 1. That it should be done

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done in a Church, not in a house: 2. According to the usage of the Canton: 3. No longer than their Excellencies should think it proper.

The English did not stay in *Switzerland* above a year and a half or thereabouts. In the beginning of the year 1559, hearing that Queen *Elizabeth* had succeeded Queen *Mary*, they took their leave of the Lords of *Berne*, and returned into England. Mr. *Ruchat* has seen an honourable Testimonial, which those Lords gave to the English Refugees of *Arar*, written in Latin, and dated January 11. 1559. 'Tis very likely, says he, that they gave also one to the English of *Lausanne*. On the same day their Excellencies writ a Latin Letter of congratulation to Queen *Elizabeth* upon her Accession to the Crown.

I have finished the account of Mr. *Ruchat*'s History of the Reformation in *Switzerland*; and I flatter myself, it will not appear too long, nor tedious. There is at the end of the sixth and last Volume a History of some Dominicans of *Berne*, who were burnt in that City in the year 1509. Dr. *Burnet* took notice of those Dominicans in the Relation of his Travels. I shall give an account of that curious Piece in the next Article.



ARTICLE XXXIII.

HISTORY of *some Dominicans of Berne burnt in that City, in the year 1509. for their Impostures.*

IT was in the XIIth Century, that the blessed Virgin's immaculate Conception began to be talked of. In process of time the *Franciscans* maintained that the Virgin had been conceived without original sin; but this doctrine was opposed by the *Dominicans*. The *Franciscans*, being supported by most of the Universities in Europe, insulted continually the *Dominicans* upon that Point, both in their writings and in the pulpit, to sink their credit and reputation among the people. Whereupon the *Dominicans* resolved to find out some contrivance, in order to retrieve their interest. To this end, in a general Assembly of their Order, held at *Wimpfen* in Germany in 1506, some of their Heads meeting in the house of *Werner de Selden*, Prior of the *Dominicans* of *Basil*, and Vicar in the Upper Germany, proposed that as the *Franciscans* had brought

I

their

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their opinion into vogue by supposing false miracles, 'twas necessary they should do the same. The City of *Berne* was looked upon as the most proper place to be the Scene of their imposture, because (said they) it was full of simple and ignorant people, and consequently the fraud would not be discovered. Afterwards the same Dominicans met at *Basil* to concert the execution of their project.

At that time it happened that a young Journeyman Taylor of *Zurzach*, named *John Jetzer*, who was very simple and silly, desired to be admitted among the Dominicans of *Berne*: his request was granted about the end of the year 1506. He was no sooner come into the Convent, but they began to fright him with pretended Apparitions, particularly of a Dominican, who said, he was in great torments for his sins. *Jetzer* had a mind to leave the Convent on this account, but at last he desired to have another Cell where he might sleep quietly. They put him into a little room behind the Dorter, which was thought to be very proper for the same trick. He was accordingly frightened again by the same Apparitions. He complained of it; but far from having any regard to his complaints, the Heads of the Convent being sensible of his simplicity, resolved to make him the Instrument of their imposture.

sture. They were four, *John Fetter*, Prior; *Francis Ultfchi*, Sub-Prior; Doctor *Stephen Boltzborst*, Reader; and *Henry Steinegger*, Steward.

On the Eve of the *Epiphany*, the Sub-Prior pretended to be a Ghost, attended by a company of Devils in the shape of fierce Dogs. He ran along the Dorter in the night, making a horrid noise. He continued to do so for some nights, and at last entered into the young man's Cell, who was so frightened that he called to his assistance the Steward, and the Cook who was also privy to the imposture. They ran to him with Lamps they brought from the Choir, and staid by him till the Ghost went away. The poor *Jetzer* asked for a Light: they gave him a holy candle with some holy Water; and the Steward tied a small bell with a rope above his bed, and bad him ring it, if any thing should happen to him. There were some other persons acquainted with the trick, besides the four Fathers above mentioned. The principal were *John Hak*, Priest; *Paul*, a Sexton; and *Benedict Karrer*, Master of the Novices. *Jetzer* was told that if he saw the Apparition again, he should say: *God and the holy Virgin be merciful to thee: I cannot deliver thee.*

The Sub-Prior, well pleased with the success of his first Essay, began again to play

play his tricks on the 7th of March. He runs along the Dorter as before, throwing Stones up and down to fright the Monks, and keep them in their Cells. He comes with a great noise into that of *Jetzer*, who thought he saw the dogs come in and go out through the door and the windows. He appears to him with sparkling eyes, throwing fire and smoak out of his mouth. He puts out the candle, throws down the holy Water, pulls off *Jetzer's* bed-cloths; in a word, he left nothing unattempted to fright him. *Jetzer* told him: *God and the holy Virgin be merciful to thee: I cannot deliver thee.* The Ghost answered: *Yes, thou and thy Brethren can deliver me. I shall come again eight days hence.* And then he went out of the room with a horrid noise. As soon as the Ghost disappeared, the Steward, the Cook, and the Master of the Novices ran to *Jetzer*, and staid by him till day. The three other Fathers came also to him, and discoursed with him a long time, to find out whether he had discovered the imposture. They asked him several questions about what he had seen, comforted him, and told him that *he should pray to God and his holy Mother; that they would do the same for him; that perhaps God intended to do some good thing by his means.* They ordered the Cook and some other persons to take great care of him.

Accordingly they gave him another holy candle and some holy water; and to raise his courage, some Relicks were laid upon his small Altar. And because the Ghost had given notice that he would come again in eight days, the Confessor of *Jetzer* advised him to enquire about the state of the Ghost. He ordered him to confess his sins, to discipline himself, to fast and pray, that he might procure to the Ghost the relief he wanted. The Heads of the Convent charged also all the Monks to pray for a poor Soul, that God might be pleased to give it rest, and the House might be delivered from the trouble it occasioned.

On the Eve of the eighth day, all the Monks confessed their sins, provided themselves with holy candles and holy Water in their Cells, and put on Stoles, that any of them might conjure the Ghost, if he should appear to him. The Cook provided himself with the holy Sacrament; and the Sub-Prior hung about *Jetzer's* neck a small Cross in a little bag. He also put a Stole on him, and taught him the words he should use to conjure the Ghost.

The Spirit kept his word. He came again into the Dorter, making a frightful noise, and then into *Jetzer's* Cell. He threw down the holy Water, saying that *for the space of eleven years, they had had*

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no true holy Water, because the Warden did always mix common water with it. Jetzer went about to conjure the Ghost, who told him: Conjure those that are about me and make me suffer so much out of Purgatory. That silly Fool took it all to be truth, and began the Conjuraton he had learned, saying: I conjure thee by the Name of the holy Trinity, the Father, the Son, and the Holy Spirit, by the Blood of our Lord Jesus Christ, by the Virgin Mary and all the Saints, to tell me whether thou art a good Spirit, who thou art, and whether we can relieve thee.

The Conjuraton had the desired effect. The dogs that tormented the Ghost, vanished away, and left him at liberty to speak. " Brother John, said he, by the
" intercession of thy good Fathers and Bre-
" thren, I am allowed to speak. Know
" therefore, that I am a good Spirit, who
" was Prior of this Convent a hundred
" and sixty years ago, at a time when
" it was not reformed. My name is
" Henry Haltburger, of Soleurre: I was
" a Priest and Master in the Order.
" Being deprived of that employment
" for some misdemeanour, I left the Con-
" vent, and went to Paris to perform
" better studies, taking away a Book
" from the Library. But one night that

" I went out with my friends in a Lay-
 " man's dress, we were killed; and one
 " of my friends, who had taken away the
 " Books of the Convent, and some other
 " things, and had not returned them, was
 " damned. As for me, being excommu-
 " nicated for appearing in a Layman's
 " dress, I was thrown into Purgatory,
 " where I have suffered great torments
 " during all that time till now, that
 " God has permitted me to come upon
 " Earth, and to this Convent, to ask
 " for help. But I must suffer greater
 " torments than in Purgatory itself."

At the same time he showed his face,
 which was hideous, and surrounded with
 large frightful worms, which he said were
 Devils, who tormented him continually.
Jetzer having asked him what should be
 done for his relief, he said: " That each
 " Priest should say three Masses for his
 " Soul in St. *John's* Chapel; that they
 " should be disciplined every day for the
 " space of eight days; that *Jetzer* in par-
 " ticular should be disciplined three times
 " till the blood comes out; that each Lay
 " Brother should repeat at the Mass the
 " Psalter, five hundred *Pater-noster's*, as
 " many *Ave Maria's*, and seven *Credo's*,
 " and that *Jetzer* should every day at
 " Mass, lying cross-wise upon his face
 " before the Priest, kiss the ground at
 " each

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“ each *Pater-noster*, in memory of the
“ treacherous kiss of *Judas*; lastly, that
“ his name should be written down in
“ their Book; that by this means he hoped
“ to be delivered from his sufferings.”
He added, “ That he would come again in
“ eight days, and tell him what should
“ happen to him. That the Brethren had
“ done well to provide themselves with
“ the Sacrament, and to hang about his
“ neck a piece of the true Cross; for otherwise
“ they would have been in danger of
“ being beat and even wounded, and the
“ evil Spirits would not have permitted
“ him to speak.” Afterwards the Ghost
went away with a horrid noise. A candle
was then brought into *Jetzer's* Cell; and
as soon as it was day-light, the Fathers came
to him, asked him what had happened;
and he told them. They asked him, *Whether*
he was disposed to do every thing the
Ghost desired? He said yes, provided they
would also on their part do what the Ghost
required from them. Whereupon they called
all the Monks, and ordered them to perform
what the poor tormented Prior desired of
them for his relief.

The Ghost returned in eight days, but
without making a noise, as he had done
before, and told *Jetzer* that after the singing
of four Vigils more, he would be perfectly
released, and would come again in
eight

eight days to give him notice of it. Four Vigils were sung; and on the eighth day the Ghost appeared to *Jetzer* in the shape of a Priest in his sacerdotal habits, with a beautiful face, a fresh complexion, and a gracious look, as Angels are painted; and coming near his bed, he told him that “after he had been released by his penitence and by that of his Brethren, he said Mass, being assisted by Angels, and that at the very moment he was to consecrate, (which did not belong to a Spirit) he had been suddenly taken up with the Angels into Heaven, where he felt an inexpressible joy. That he should exhort his Fathers not to dislike their Order by reason of some insults, on account of the Virgin’s Conception, from the Franciscans, many of whom were in Hell for their error.”

Jetzer, who had been prepared by his Confessor for this Revelation, asked the Ghost, *Who were those, who because of their error about the Conception of the holy Virgin were in Hell, and by what means the truth might be known?* The Ghost answered, that some were tormented and others damned on account of the Virgin’s Conception, particularly *John Scot*, who durst say, that she was conceived without sin. Lastly, he told *Jetzer* that on the Eve of the *Annunciation*, St. *Barbara*

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Barbara would appear to him, and soon after, the holy Virgin herself, who would tell him great things, and answer all his questions. That he should prepare himself for such an honour by fasting and praying, &c. This was the first Act of the Tragedy.

Here follows the second. The Fathers of the Convent exhorted *Jetzer* to be very devout and to pray, in order to qualify himself for the great favour he was to receive. On the 24th of March in the evening, the Reader brought him several Questions to be proposed to the holy Virgin: *Whether Jerom Savonarola had been justly condemned to be burnt by Pope Alexander VI.? Whether that Pope was punished in the other World for that condemnation? Whether St. Bernard, Anselm, Alexander Alesius, and Thomas, taught the truth? Whether St. Catherine of Siena, and Sister Lucy of Ferrara, of the Order of St. Dominic, had received the five Stigmata? And whether they taught the truth about the Conception of the holy Virgin? What one should believe about the Council of Basil?* He laid that paper upon the table, and ordered *Jetzer* to give it to the Virgin, and to tell her: *If you are MARY, take this paper, and lay it before the Sacrament, behind the Great Altar in the Choir.* Between ten and eleven a-clock, *Jetzer* saw a beautiful young Maid dressed

dressed in white come into his Cell. She told him, she was BARBARA, a Virgin and a Martyr, and a servant of the holy Virgin, his good Patroness, who saved his life one day when he was like to be drowned in the Rhine, &c. She added: *I see a paper there: I know what orders thou hast received about it. I am going to carry it to the holy Virgin. It will be found in its place, according to the desire of thy Confessor.* Whereupon the pretended *Barbara*, who was the Reader, went out in the dark, and laid the paper upon the Altar. *Jetzer* rung his little bell: the Sub-Prior ran to him to know what St. *Barbara* had told him; but he desired to see his Confessor, who came, and had from him an account of the whole matter. Afterwards the Confessor, the Cook, the Sub-Prior, and *Jetzer* went together to the Church, and found the paper there. *Jetzer* was exhorted to expect the visit of the holy Virgin with great devotion.

She came into his Cell in mourning, with a Veil over her face. 'Twas the Reader still, who personated the Virgin. She was attended by three other Figures representing St. *Barbara* and two Angels. The pretended Holy Virgin came near *Jetzer's* bed, and spoke to him in these words. " *Brother John*, be in no fear. I am MARY sent to thee by JESUS CHRIST my son,
" to

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“ to perform what that good Spirit told
“ thee about my coming. Know that my
“ Son will no longer be deprived of the
“ glory of being the only one, that was
“ conceived without sin. I am not there-
“ fore honoured by the false doctrine of
“ the Franciscans, since it tends to lessen
“ the glory of my Son: I am rather dis-
“ honoured by it, &c.” Afterwards the
Virgin left upon *Jetzer's* table some drops
of Christ's blood, and ordered that the
Pope should be informed of this Revela-
tion.

Jetzer told the Virgin, as he had been
taught before, that no credit would be gi-
ven to his words. The Virgin answered:
*Give me thy right hand: I shall imprint
upon it such a sign (as I have been ordered
by my Son) that no Saint before thee did
ever receive the like.* She took his hand,
and nailed it to the bed-post with a trian-
gular nail, saying to him: “ This is the
“ wound, these are the pains of the pas-
“ sion of my Son, which thou must bear
“ patiently, as a proof of those things that
“ are now to be manifested by thee. Spend
“ thy time well, speak little, be humble,
“ obedient to thy Superiors, confess thy
“ sins, and receive the Communion every
“ Sunday, &c.” Lastly, the Virgin said
that what had passed between her and him,
should be notified to some Magistrate. The
Ninny

Ninny cried out: *Holy Virgin! I suffer prodigiously.* She replied: *Be patient, and rejoice that my Son has deemed thee worthy of his Passion. I shall quickly return, and give thee new instructions. Peace be with thee.* Then she sprinkled him with holy water, and after she had put out the candle, she went out with her servant-maid *Barbara*, (who was the Sub-Prior) and the two Angels who were made of wood.

Soon after, the Sub-Prior, being no longer in a disguise, came to *Jetzer*, and asked him how he did, and why he had cried so much. He lighted a candle, and seeing some blood upon the ground, he asked *Jetzer* what it was. *Jetzer* gave him an account of the whole matter; and then that Impostor fell upon his knees, and kissed the wounded hand, saying: *O blessed Hand, which has received from Our Lady such a precious badge!* Afterwards he rises, takes a cloth, and dresses the hand. The other Fathers came in, and kissed it also. They kneeled down before *Jetzer's* table, worshipped the blood which the holy Virgin had laid upon it, and carried it in a solemn manner to the Vestry. They began then to impart to their best friends the wonderful things that had happened in their Convent. The Reader preached, and mentioned those wonders. This was the second Act of the Tragedy.

The

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The Fathers told Brother *John*, that the next time the holy Virgin should appear to him, he should ask her several questions about her Conception, and the Blood of Jesus Christ; especially because *Thomas Aquinas* says that the Lord carried all his blood with him into Heaven; and yet some of his blood was to be seen at *Berne, Cologne, and Marseilles*.

Soon after on Palm-Sunday, the Reader appeared to *Jetzer* in the shape of the holy Virgin, and told him: "*Brother John*,
" I know what thou hast a mind to ask
" me. Be in no doubt about me and my
" Revelation, and take care to perform
" my Son's will and mine. Know there-
" fore that the antient Doctors, *Augustin*,
" *Anselm*, *Bonaventura*, *Bernard*, and
" *Thomas*, writ the truth about my Con-
" ception. 'Tis a great sin not to believe
" that *Catherine of Siena* and *Lucy of Fer-*
" *rara* are Saints. As for *Scotus*, the De-
" vil made him go very far in the dispute;
" and therefore he is damned. The Coun-
" cil of *Basil*, which ordered the suppres-
" sion of the truth, is a naughty Council
" without a Head: it has occasioned a
" Schism; and therefore it was annulled
" by Pope *Eugenius*. As for the Blood
" of Jesus Christ, to be found in those
" three Convents, no one ought to won-
" der at it; for as my Son denies me no-
" thing,

“ thing, should I desire him to open his
 “ side and give me some of his blood, do
 “ you think he would deny me? There
 “ is therefore no doubt but that when he
 “ took leave of this world, he left in the
 “ first place to his Mother, and then to
 “ *Mary Magdalen* his friend, some of his
 “ blood which we received under his Cross.
 “ And out of my share of that blood, which
 “ I kept ever since my Assumption into
 “ Heaven, I have made a present of some
 “ of it by an especial favour to *Cologne*
 “ and now to *Berne*, by reason of the er-
 “ rors that have crept in at this time about
 “ my Conception. *Magdalen* left her por-
 “ tion of that blood near her Grave.”

The holy Virgin having spoke these
 words, blessed Brother *John*, and his neigh-
 bours through the holes of the wall; for
 holes had been made in it, the better to
 carry on the cheat. Lastly, the Virgin
 said, as she was going away, that “ since
 “ many things remained still to be done,
 “ she would appear again frequently to
 “ *Jetzer*; and that he should carefully
 “ relate her Visions and discourses to his
 “ Confessor and to the Prior, who were
 “ better skilled in those important affairs
 “ than he was.”

During these transactions the Sub-Prior
 went to the Provincial of the Order at
Ulm, to give him an account of the whole
 matter,

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matter, and to ask his advice. The Provincial answered that the thing being very dangerous, they should go no farther, or if they thought fit to go on, that they should do it with great caution for fear of being detected.

Eight days after Easter, the four Heads of the Convent brought the Sacrament into Brother *John's* Cell, laid it upon his table, and placed by it a printed Book of *Bernardinus de Bustis* a Franciscan for the immaculate Conception, and another little Piece published against it by the Prior of the Dominicans of *Basil*. They told *Jetzer*, that at the next apparition of the holy Virgin, he should tell her: *If you are the Mother of Jesus Christ, worship your Son, carry him to his place, and out of those two Books tear that which contains a false doctrine about you.* The Reader came the next night to Brother *John*, personating the holy Virgin, and kneeled down before the Sacrament, saying: *There is my Son.* Afterwards he tore the Book of *Bernardinus de Bustis*, and said: *Thou must not doubt of the truth of my Revelation.* Lastly, he took the Sacrament, and carried it to its place.

In the morning the Fathers came to *Jetzer*, who told them what they knew as well as he; and by his Confessor's advice, who had a mind to open the way for some

new wonder, he feigned that he had some doubts. The Prior of *Basil*, who was in the secret, and was come to *Berne*, told him: *Brother John, an evil Spirit would not worship the Sacrament, and could not carry it.* The Reader objected, that the Devil had carried Jesus Christ to a high mountain. It was agreed that *Jetzer* should conjure the Spirit by the Power of God the Father, the Son, and the Holy Ghost to tell him whether he was a good Spirit; and that if he said he was, he should bid him repete a *Pater*, an *Ave*, and the *Credo*, which an evil Spirit could not do.

The next night the pretended Virgin came into Brother *John's* Cell, with a lighted taper she said she brought from Heaven, laid it by the Lamp upon the table, and stood by the bed. *Jetzer* conjured her; and she answered: *I am a good Spirit, I am Mary: Jesus is my Son whom I worshipped last night, and took away from hence.* *Jetzer* replied: *If thou art a good Spirit, repete a Pater-noster, an Ave, and the Credo.* She kneeled down, and repeted the *Pater* as far as these words, *forgive us our trespasses*: She said then, if I had not been conceived in original Sin, I should not want to ask forgiveness, and it would have been more proper for me to say, *forgive them their trespasses*. She repeted also the *Ave Ma-*
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ria and the *Credo*; and then she said: *Brother John, don't fancy that I am an evil Spirit, but believe that I am Mary.* Then she sprinkled him with holy Water, took away her taper, and laid it before the Image of the Virgin in the Dorter.

Jetzer, by his Confessor's order, made another trial upon the Spirit that appeared to him. He spit three times in his face, in the name of the Father, and of the Son, and of the Holy Ghost, thinking that the Devil who is proud, could not bear such an affront. The Virgin answered him mildly: *Brother, the Spirits ought to be tried; and therefore thou hast not sinned against me.* This was the third Act of the Tragedy.

The four Fathers of the Convent, and the Prior of that of *Basil*, having persuaded Brother *John* to make another trial, sent for *Lazarus d'Andlaw* an able Colourer, who was accounted a converted Jew, of the Order of the Dominicans, and was afterwards burnt alive at *Lips*. He gave them (without knowing what use they intended to make of it) such a lively blood colour, that one would have thought it to be natural. The Prior got two Hosts, and gave them a surprising colour of flesh and blood. This being done, the Fathers told *Jetzer*, they would again lay the holy Sacrament in his Cell; and that at the

next apparition of the Virgin, he should conjure her still more solemnly than ever by the holy Trinity, &c. to tell him, *Whether she was the Mother of God.* That if she said she was, he should tell her: *If you are the mother of God, show me your Son.*

On the 4th of April the Prior and the Steward laid the holy Sacrament upon *Jetzer's* table, and two candles by it. The next day, the Prior and the Confessor discoursed a long time with *Jetzer*, to give the Sub-Prior and the Steward all the time necessary for preparing and disposing their machines. When every thing was ready, they accompanied *Jetzer* to his Cell, put him to bed, sprinkled him with holy water, drew his curtains, and bad him rest. About ten a clock, the Reader who personated the holy Virgin, went into the Cell, put out the candles and the lamp, walked about the room without speaking a word, opened the curtain, sprinkled *Jetzer* with holy water, and then went out. Soon after he came in again with a small wax candle. Immediately there appeared five lights, those of two Angels, the two candles by the Sacrament, and the lamp. *Jetzer* saw the holy Virgin above the Sacrament, between two Angels, who were the Prior and the Sub-Prior. He told her, as he had been taught: *If you are the Virgin Mary, show me your Son.* Then she stooped,

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stooped, opened the Pyx in which the Hosts lay, and took out two which had been consecrated by the Prior, one of which was white, and the other red; and holding them in her hand, she showed him the white Host, and said: *See Brother John: this is my Son Jesus Christ, my blood and the flesh of my body. And to convince thee that I, and all men descended from Adam, were conceived in Sin, (except my Son to whom-belongs that glory) and to the end that thou and thy Brethren may believe and preach it, and notify it to the holy Father the Pope, as I have revealed it to thee; this Sacrament, which is my Son, will be changed in a moment into flesh and blood, and thou shalt see it.* Immediately she hid the white Host, and showed him the red one. Brother John was so surprised at this spectacle, that forgetting he had been ordered not to stir from bed, he got up suddenly, and took hold of the pretended Virgin. Immediately the pretended Angels put out their candles; and as the Virgin was going to put out those that were near the Sacraments and also the Lamp, Jetzer took hold of a lighted candle and of the hand of the Virgin, which held the Hosts, and she let them fall into the Pyx. He fell a crying out of spite, and cursed those Knaves for such a horrid imposture and profanation of

the holy Sacrament, in order to impose upon such a poor wretch as he was; and then he opened the door to call some body. The Prior of *Basil* happened to be before the door: *Fetzer* called him to see that abominable cheat. The Prior being unwilling to believe it, *Fetzer* turned towards those Impostors in a disguise, and saw them come down from their Machine. Those Fathers told him: *Brother John, be quiet. What has been done, proceeds only from a good intention: we shall make you sensible of it. Be therefore quiet, that you may do no wrong to your good Fathers.* Afterwards those impostors ran to the Steward's Cell, where they pulled off their masks, and from thence to Church to sing *Matines*; and then they fetched the two Hosts, and carried them to their usual place.

In the mean time those Fathers were very uneasy, not knowing how to mend the matter. After having deliberated upon it, the Confessor went to *Fetzer* early in the morning, and found him asleep. He awaked him, and asked him how he did, hoping to pacify him with good words. But he answered that "their whole management was nothing but a trick. I know those Knaves very well, *said he*, and God will not suffer their Knavery to go unpunished." The Confessor told him
with

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with the most solemn protestations, that
“ he should not look upon him, and the
“ other good Fathers, as men capable of
“ such an imposture, and consequently of
“ drawing upon themselves the anger of
“ God. That it was only a trial they had
“ made, because they had some doubts a-
“ bout the preceding Apparitions; and
“ that they had done it to be satisfied
“ whether he could discern a fraud from a
“ real thing.” He added, that “ they had
“ been willing to show him the miracu-
“ lous Host, which the holy Virgin had
“ laid the day before upon the Great Al-
“ tar with two lighted candles.”

At the same time the other Fathers came
also to *Jetzer*, and found him very angry.
They spoke to him about the imposture, as
the Confessor had done, to wheedle that
poor Wretch. The Prior of *Basil* told
him, that *it appeared now, the Virgin*
would not suffer him to be deceived;
and that therefore all the preceding Ap-
paritions were true and real; so that the
Fathers had now an entire confidence in
him. *Jetzer* would not be decoyed: he
told them that the red Host was an im-
posture, and did not come from the holy
Virgin. The Monks fell into a passion,
and swearing by God told him, that “ he
“ was in the wrong to suspect the former
“ Apparitions, and the red Host; that he

“ should rejoice to see that by the grace
 “ of God the holy Virgin did not forsake
 “ him; and that he should make penance
 “ for the fault he had committed on this
 “ occasion.” The Steward to convince him
 of the miracle of the Host, took another
 and poured some blood upon it, to show
 him that this blood would not give it a red
 colour: accordingly that blood melted it.
 The Fathers invited *Jetzer* to dine with
 them; but he refused their invitation. Af-
 ter dinner they went to his Cell. The
 Prior brought many Hosts; and the Sub-
 prior had in a pewter-bason some blood
 drawn from a Hen, mixed with water.
 They talked of the miraculous Host, and
 pretending themselves to suspect some fraud,
 and that perhaps a fine red colour might
 be given to a Host with some blood, each
 of them took a Host, and rubbed it with
 blood with a feather; but that blood did
 not colour them. They desired *Jetzer*
 to make the same experiment upon three
 other Hosts that remained; and because he
 did not succeed in that trial no more than
 the others, and they protested in the most
 solemn manner, that the Host was come
 from Heaven with flesh and blood, that
 silly Man came to believe the truth of the
 former Apparitions, and that those Fathers
 were no cheats. This was the fourth Act
 of the Tragedy.

In

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In the mean time, because those tricks began to be dangerous by reason of their ill success, the Prior of *Basil* went away, and was quickly followed on the 20th of April by the Prior of *Berne* and the Reader, who repaired to the Assembly of the Dominicans at *Phortzheim*, and informed those, who were in the secret, of what they had done, and desired their advice. That affair was communicated to the Assembly. Most of the Monks looked upon it as an imposture, the ill consequences of which might be prevented in due time by good management. But others were of opinion that the thing should take its course. At last it was resolved that those who should be deputed to the General Assembly, to be held at *Lyons*, should stop at *Berne* in their way thither, and enquire about the truth of those facts; and that then (if they thought it proper) they should give notice of it to the Assembly, to deliberate about it.

During that time, the Sub-Prior to whom the two other Monks at their setting out had committed the care of carrying on the cheat, did it with great dexterity. On Thursday May 6. he went to Brother *John*, put him in mind of the Virgin's promise that she would imprint upon him four other *Stigmata*, or Wounds, washed his feet, heard his confession, instructed him about what he should do, and lastly gave him a

2

draught,

draught, which made him drowsy and dis-tempered his brain. Afterwards he put him to bed, sprinkled him with holy water, and then left him.

Some hours after, he came again to Jetzzer's Cell, personating the holy Virgin, and told him: *I am Mary, who have protected thee, and not suffered that thou should'st be deceived. However thy good Fathers have done well to try thee; for it has made the truth more credible. I come now on the part of my Son Jesus Christ, that I may imprint upon thee, as a particular friend of God, the four Wounds of his Martyrdom; because there are still many persons, who will not believe that he is in Heaven, and much less approve those Signs which I show them by thy means. Receive therefore those Wounds devoutly, heartily, and patiently for the honour of my Son, and the support of truth.* At first Jetzzer declined it, saying: *Ab! holy Mary, why so?* But the Virgin told him: *You must obey our Saviour Jesus Christ.* Well! said the poor man, *holy Virgin, since it must be so, your will be done.* She then imprinted upon him the *Stigmata*, first on the feet, then on the right side, and lastly on the left hand, with an Iron prepared for that purpose, which put the Patient to such a violent pain, that he cried out at each Wound, *O Mary, Mother of God!* with such a loud

voice

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voice that the whole Convent rung with it. Nevertheless in the midst of the operation, notwithstanding his great sufferings, he had the courage to ask the Virgin, *Why she had not made a Wound in his heels?* 'Tis, said she, *because you must not walk upon the sacred Wounds.* Afterwards she exhorted him to be thankful for being judged worthy of part of the Passion of her Son, and ordered him to be patient, to fast and pray, to confess and receive the Communion. Then she went out of the dark Cell, assuring him that she would come to him again.

Soon after, the Sub-Prior, the Steward and the Cook came into the Cell, and asked him with an affected surprise, why he had cried out so often, *O Mary!* He answered: *You shall see it, when 'tis daylight.* The Cook, who took care of his bed, turned up the blanket, as it were by chance, saw the Wounds, and showed them to the others. Whereupon those three Impostors fell upon their knees, and kissed the Wounds, fetching deep sighs. The Sub-Prior dressed them, and then bad him take some rest. This was the fifth Act of the Tragedy.

Those Monks designed that *Jetzer*, who was now become another *Francis of Assisi*, like Jesus Christ by his *Stigmata*, should act the *Passion* of our Saviour as truly as it was

was possible. To that end, the Sub-Prior gave him a Drink about eleven a-clock at night (which deprived him of his senses) put him upon a Straw-bed, and made him act the several parts of Christ's Passion before a great many Spectators. After this horrid and profane tragedy, the Sub-Prior carried *Jetzer* to his Cell. The poor Wretch, being extremely sick, declared that he would take no more the *Drink of Martyrdom*, as the Monks called it; but those Fathers assured him that it was nothing else but some *water of Easter-Baptism*, mixed with holy water or wine; and that 'twas a glorious thing for him to be like Christ in his sufferings. In short, they wheedled him so well, that he was prevailed upon to drink again that liquor, and acted the same Tragedy every day at noon, and upon a Friday at eleven a-clock.

At this time the Prior and the Reader returned from the Assembly of *Phortzheim*, and were quickly followed by the Deputies of that Assembly, who were going to the general Assembly of *Lyons*, and carefully enquired into what had happened in the Convent. The Provincial of *Alsace* went to *Jetzer* in his Cell, and that he might speak freely, ordered the Reader to go out. He asked him several questions, and perceived from his answers, that he had still great suspicions of fraud. Whereupon

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upon he called those Fathers of whom *Jetzer* complained, and told them what he had said. They justified themselves. The Provincial was easily satisfied, and exhorted *Jetzer* to continue faithful to his good Fathers. The Prior of *Basil*, who visited him the next day, perceived that he had no steadiness, and that the red Host made him still uneasy. One of the Deputies, named *Laurence Obkirch*, disliked entirely the whole proceeding; but the friends to the Convent concluded that in order to avoid all danger and scandal, the best way was to poison *Jetzer*, in such a manner that every body might think, he had expired in acting Christ's Passion.

The Sub-Prior undertook it. One day as *Jetzer* was putting some slices of bread into his broth, he observed that they grew perfectly green, and he saw some small yellow horns: (they were Spiders feet.) He began to entertain some suspicion, and would not eat the soup. He and a Novice, who served him, threw it to five young Wolves, that were kept in the Convent, who died immediately. *Jetzer* being then fully persuaded, that there was a design to poison him, fell into a passion against the Monks. But the Sub-Prior told him impudently that "he was highly ungrateful
" in accusing them of such a design; that
" there was nothing in his broth but good
" Spices,

“Spices, which dogs and wolves cannot bear; and that for the time to come he should not be so hasty as to throw it to those beasts.” With these words he pacified that young man; or rather *Jetzer* seemed only to be pacified. For upon the return of the Deputies from *Lions*, he complained to them of the poisoned broth; but his complaints were not minded. The Provincial pretended to take cognizance of that affair, and called together all the Monks. Those Fathers justified themselves; and the thing went no farther.

At this time the Sub-Prior went in the morning into *Jetzer's* Cell, personating the holy Virgin, with the Reader who acted the part of *St. Cecil*. After some discourse, the pretended Virgin had a mind to dress his Wounds; but he knew the Impostor's hand, and said: *Infamous Rogues, are you come again to deceive such a poor man as I am?* They answered impudently: *Brother, this is only to try thee: make no noise:* and then they went away.

They played several other knavish tricks, which Mr. *Ruchat* has thought fit to omit. The Provincial ordered them to be quiet till the General Assembly of the Dominicans should examine that affair. The General of the Order, having consulted four Doctors of Divinity, declared that it did
not

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not proceed from God, but from the Devil; and yet those Wretches went on, as they had done before.

The Sub Prior, with the help of the Reader and the Steward, painted bloody tears in the eyes of the Statue of the holy Virgin, and did it so nicely, that an able Painter of *Friburg* took them to be true tears. Afterwards they spread a report that the holy Virgin wept in their Convent. And upon a Friday at three a clock in the morning, the Confessor went to *Jetzer*, awaked him, and told him that he thought the holy Virgin wept. *Jetzer* went immediately with him and the other Fathers into the Chapel: they made him observe some bloody tears upon the ground: they fell upon their knees with a pretended surprize, and begged of the holy Virgin that she would forgive them. A noise was then heard coming from the Statue, as of a person who cries, groans and sighs. This was not all: the Child *Jesus*, who was in his Mother's arms, told her: *Dear Mother, why do you cry?* She answered him: *My dear Son Jesus, have I not great reason to cry, and lament the blindness of men, who dishonour you to honour me, teaching that I have been conceived without original Sin; an honour that belongs only to you, who are my Saviour, and the Saviour of the whole world.* Her Son replied: *Mother,*

ther, give over crying: I have taken the thing upon myself, and will manifest it hereafter. And then directing his speech to *Fetzer*, he ordered him to go to *St. John's Chapel*, to stay there a while, and then to come again with his Wounds opened, and to stand before his Image without stirring at all, till he should receive the Sacrament in the presence of some Lords of the Council whom the Fathers should desire to be witnesses of it. This Dialogue between the two Images was an imposture of a crafty Novice named *John Meyerlein*, who in concert with the other Cheats, stood under an Arch of a vault, behind the Statue which was against the wall of the Chapel. Their design was to give *Fetzer* the red Host which they had poisoned, that he might die whilst he afforded the spectacle of Christ's Passion; and then to get him carried from the Chapel to the Great Altar of the Choir, and to give out that he had been taken up into Heaven by Angels: but they miscarried in their design. They brought *Fetzer* to *St. John's Chapel*, and showed him there some Tapers lighted miraculously; that the Novice just now mentioned might have time enough to get away. Afterwards they brought him back to the Virgin's Chapel, pulled off his shoes, placed him upon the Altar, made him kneel down, with his head

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head leaning upon the Virgin's Lap, ordered him to continue devoutly in that posture till they should come to him, and then they locked the door of the Chapel, and went away. Having thus taken their measures, the Sub-Prior went to the *Avoyers*, *William de Diesbach*, and *Rodolphus d'Erlach*, and desired them to come speedily to their Church, where they would see great wonders. The Steward called also two Councillors, who were friends to the Convent, *Rodolphus Houber* and *Leonard Hupfch*. Those Impostors brought these four Lords into the Gallery of their Church, and told them with a seeming surprise, that the night before they had seen *Jetzer* lying cross-wise before the Altar; that afterwards he vanished away; but at last they had found him in the Virgin's Chapel, which they pointed at; for the inside of that Chapel could be seen from the Gallery. They concluded from thence that *Jetzer* had been carried through the air from the Choir into that Chapel, since no body could get into it but the Prior, who had locked it and kept the Key. They added that "*Jet-*
"*zer* had been there all night upon his
" knees without stirring; that it seemed
" to them that the holy Virgin had shed
" bloody tears; that those Lords might
" know from *Jetzer* what had happened,
" because he would not tell them, but

E c

" defi-

“ desired that some Magistrates should be
 “ sent for; and that they were going to
 “ let him know they were come.” Those
 Magistrates were amazed to the highest
 degree: the Prior went and opened the
 door of the Chapel, and the Steward told
Jetzer in the ear that the Lords were
 there, and that therefore he would give
 him the holy Sacrament. And turning to
 the Gallery, he told the Magistrates, that
they might come down; that Jetzer would
not stir from the place he was in, before he
had received the holy Sacrament. Those
 Lords being come to the Chapel, the Rea-
 der presented to Brother *John* the red Host
 that was poisoned; but he refused it out
 of respect, and asked for another Host,
 which he took. Then the Sub-Prior gave
 him the *Drink of martyrdom* which he had
 also poisoned. At that very moment the
 Monks sung in the Choir the Hymn, *Ave*
Regina Cælorum. And then *Jetzer* stood
 up, and acted Christ’s Passion, as he had
 done several times before. The Church
 doors were opened at the same time to let
 in the people. Soon after, some old bigo-
 ted women, appointed for that purpose,
 spread a report all over the town, that an
 Image of the holy Virgin had shed bloody
 tears in the Convent of the Dominicans,
 and that she had said the town was threat-
 ened with some great misfortune. This
 news

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news brought in immediately a prodigious crowd of people, who ran to the Church to see that wonder. However all the Spectators were not credulous. A Chaplain, named *John Teschenmacher*, went up to the Virgin's Image, and having touched it, said aloud that what appeared in her eyes, was not bloody tears, but a painter's colour; for which he was censured by some ordinary women, and even by some persons of note, who took it ill that he should have the boldness to touch the holy Image. He justified himself, saying: *I touched God himself this morning at Mass; and why then should I be afraid to handle this wooden Statue?* The Avoyer, *William de Diesbach*, did also find out the fraud, and said aloud: *I don't see the holy Virgin weep.* The Town was divided upon this Subject; some believing the thing to be true, and others looking upon it as an imposture.

The Monks carried their impudence farther still. The Council having ordered the *Avoyer d'Erlach* to enquire of the Dominicans what those bloody tears of the holy Virgin meant, and with what misfortune she threatened the Town, and why; the Monks, mistrusting *Jetzzer*, would not suffer that Magistrate to see him, and told him the Brother could not conveniently speak to any Stranger, and that he might

come another time. The next Sunday, intending to teach *Jetzer* what he should say, they contrived another Apparition of the Virgin. They brought him into the same Chapel, under pretence of knowing whether the holy Virgin had any new commands for them. They fell upon their knees; and the Reader who had concealed himself behind a large Picture, hanging over the wall near the Virgin's Statue, began to speak to *Jetzer* in the Virgin's name, and to teach him what he should say to the Magistrate. But as he was speaking, the Picture stirred; and *Jetzer* suspecting some fraud, went up to the Picture, took hold of the Reader by his Hood, and pulled him backwards to the Altar, calling those Monks Knaves and Rascals, who minded nothing but cheats and impostures. They had recourse to their usual shift: they said, *they were afraid he would not exactly follow their instructions, unless they gave them under the appearance of a venerable name; that he should however make the answer that was suggested to him, as being acceptable to the holy Virgin, and honourable to their Order, and also that no harm should befall them.* Brother *John* seemed to be satisfied: however he could not resolve to go through the whole cheat. For when new Deputies of the Council came to the Convent, viz. *Dr. Thuring Fricker*

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Councillor, and *Schaller* Chancellor, to make an inquest; he desired the Reader to answer for him. But those two Magistrates insisting upon it, that he himself should speak, he made only ambiguous answers, which nevertheless the Deputies understood to the advantage of the Convent, ascribing the inconsistent discourse of *Jetzer* to his ignorance. From that time he absolutely refused to give credit to any Apparition or Revelation: however the Fathers prevailed upon him to act Christ's Passion for the space of three weeks. He did it once before the Deputies of the Council and of the Chapter; and another time the Monks made a Procession with great pomp round their Church, carrying the red Host, the heavenly Candles which none but the Virgin could light, &c. All this was done in the presence of the Deputies of the Cantons assembled in a Diet, and of the Emperor's Ambassador, who were full of admiration, and made noble presents to the Convent.

The Council of *Berne* being perplexed about that affair, sent to the Provincial of the Dominicans, and desired him to take a proper course about it. He sent two Delegates, Dr. *Wetter* and Dr. *Hough*, who acquainted the four Fathers of the Convent with the resolution of the General Assembly of the Order, and advised them to put

an end to that affair gently, and as industriously as they could. But to wheedle poor *Jetzer*, they spoke to him quite differently, and exhorted him to look upon the Visions he had seen, as a blessing from God, and upon his Fathers as good men. And because he mumbled against it, *Wetter* struck his face with a bundle of Keys, and made it bleed. Those Delegates, not contented with this ill usage, being informed that the Council intended to write to the Bishop of *Lausanne*, and desire him to come and enquire into that affair, made *Jetzer* swear that he would never disclose what he knew of it, neither by promises, nor threatenings, nor even at the Rack, and never leave the Order, &c. The Bishop of *Lausanne* came to *Berne* some days after; but he discovered nothing, because he made but a slight inquest, and because before his arrival the Monks had pulled down *Jetzer's* Cell and that of his next neighbour, to remove out of the way all the instruments of their impostures.

The Prior, persisting in his impudence, undertook again one day to personate St. *Bernard*, and to appear to *Jetzer* in that disguise, in order to make him steady in his good Sentiments. But after he had made his speech, as he was going out through the window, *Jetzer* who knew him, threw him down the window; so
that

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that he hurt himself very much, and was taken up and dressed by the Sub-Prior and Steward, who staid for him.

Nothing could discourage those Monks. Though *Jetzer* had told them plainly, that he would no longer swallow the *Drink of Martyrdom*, nor act Christ's Passion; and that he knew there was nothing in it but imposture, since his wounds dried up in three days, after he had resolved they should no more be handled; yet they undertook to impose upon him by a new Apparition. They asked him one day, *Whether he would believe St. Catherine of Siena, who had been of their Order, and had also received the five Wounds for a testimony of truth?* He said yes. The next day the Sub-Prior and the Steward came into his Room, one in the figure of the holy Virgin, and the other in the figure of St. Catherine. Brother *John* knew their voices, and being highly displeased with their impudence, took a knife that lay under his pillow, and wounded the Steward in the Shoulder. Then the other, who personated the holy Virgin, said in a fit of anger: *Hey! the Devil is in that Rascal. Give that cursed Rascal a box on the ear.* The Steward did so, and took his knife from him. But Brother *John* took hold of a hammer, and knocked him on the head with such a violence, that he was stunned.

The pretended *Mary* threw a wine pot at his head, but missed him: *Jetzer* called the Prior and the Reader, and told them: *When shall I see an end of your knavery?*

Brother *John* having observed that meat and drink were frequently brought at unreasonable hours into the Prior's chamber, and into those of the three other Fathers, began to suspect something; and coming one day suddenly into the Prior's Room, he found them all four sitting at table, in Laymens cloaths, with pretty Women whom they treated. He surprised them three times in that manner. He told them: *The Devil is in you. Oh! if the Lords knew your Knaveries! I'll give notice of it to the Provincial.* The Prior answered him, among several other impertinent things: *Treacherous fellow! Thou hast nothing to do here, nor the Bernois neither.*

The four Monks, enraged at their disappointment, left nothing unattempted to make him promise that he would keep every thing secret, and to persuade him to take again the *Drink of martyrdom*, and to act Christ's Passion; but he constantly refused to do it. We are told that they had recourse to the Devil, and gave up themselves to him. Afterwards it came into their mind to torment Brother *John* in the following manner. He wore upon his flesh an iron chain, as a penance laid upon

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upon him by his Confessor. They bound it hard about his waste, and locked it with two padlocks, threatening to gag him, if he opened his mouth; and then they shut him up three days and three nights; so that he could neither eat, nor drink, nor sleep. During all this time, the Fathers went to him frequently to make him the same proposal. But he protested steadily that he had rather die than comply with their desire. Whereupon they proposed to him to promise upon oath that he would never disclose any thing that had happened. And because he refused to do it, they put a red hot Iron-Trevet upon his left arm, threatening to make him suffer that torment till he died, unless he would promise to be silent. He then promised every thing, and swore it upon the *Missal*. Afterwards they took off his Iron chain, and told him that “a perjured man cannot be
“ saved; that if he ran away from the
“ Convent, and disclosed any thing, since
“ he was only a Novice, no credit would
“ be given to him, and he would be con-
“ demned to be burnt, as a perjured man
“ and an Apostate. As for them, who
“ were professed Monks and Priests, though
“ they should be put to the Rack, yet
“ they would have the courage to confess
“ nothing.”

But

But those Wretches, mistrusting still Brother *John*, undertook to destroy him by making him swallow the red Host that was poisoned. And because he refused to do it, they threw him upon the ground, tore off the flesh of his legs with pincers, put a piece of wood between his teeth, and threatened to pour melted lead into his mouth, if he did not swallow the Host. At last he took it; and the Reader kept his mouth closed, till he thought the poison might be melted. But *Jetzer*, as soon as he was out of their hands, spit out the Host, and was not the worse for it.

After this disappointment, the four Monks on the 10th of September consulted among themselves in the Virgin's Chapel, how they could destroy Brother *John*, and preserve their honour and their lives. They bound themselves by an oath to be faithful one to another, never to confess any thing, though they should be tortured to death, and in case *Jetzer* should confess every thing, to maintain that he was a liar and a sacrilegious man. After this oath, they tried once more to deceive *Jetzer* by an Apparition of the holy Virgin with a Crown on her head, and to poison him: they resolved also to carry the matter to *Rome*, and to rob the Convent of their plate and money, in order to make their escape. By good luck, *Jetzer* heard the

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the whole plot from the Gallery, where he had concealed himself to watch their motions; and from this time he stood more carefully upon his guard. Two or three days after, the Monks invited two Canons, who were their friends, to assist at their morning prayers, that they might share in the happiness of seeing the Apparition of the holy Virgin with a Crown on her head. After prayers they sung *Ave Regina Cælorum*. Then *Paul of Francfort*, Master of the Novices, appeared in the Gallery, personating the holy Virgin with a Golden Crown upon her head, adorned with stars, and a lighted Taper in her hand, &c. As she went by, she blessed first the Lay Brethren, and then those who were in the Choir; and directing her speech to *Jetzer*, who was on his knees before the Great Altar, she told him: *Dear Brother, I am Mary, and am sent to thee by my Son. Jetzer* rose up, and answered: *Thou art not Mary: thou art the Devil*: and then he drew his knife out of its case against the Impostor, who immediately put out his candle, and made his escape through the door that led to the Organ.

On the 24th of September the Sub-Prior and the Reader set out for *Rome*, intending to bring their affair before their General, and then, with his approbation, before the Pope. They did not find the
General,

General, who was absent, but the Vicar General *Thomas de Vio* of *Gaeta*, who was afterwards General of the Order and a Cardinal. After having ordered their affair to be examined by the Procurator of the Order, he looked upon it as the work of the Devil, or an imposture of men, and forbade them to carry it farther. However he procured them a Brief of the Pope, which secured them from being brought into question on that account.

After their departure, the City of *Berne* being divided about that affair, the Council sent for the Prior and *Jetzer* on the first of October to examine them. The Prior maintained that the Apparitions of the Virgin were true, and *Jetzer* did the same. The Council being willing to know the truth, sent *Jetzer* to *Lausanne*, and earnestly desired the Bishop to neglect nothing in order to find out whether the fact was true, or whether it was an imposture. On the 8th of October the Bishop sent for *Jetzer*, and in the presence of six Canons and many Laymen asked him several questions, which he answered as he had done in the Council of *Berne*. On the 15th of October and the 17th of November he made again the same answers; nay, he added that the holy Virgin had appeared to him since he was at *Lausanne*, and exhorted him to be patient.

The

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The Council of *Berne*, being displeased because the Bishop did not take the right way to know the truth in an affair of that importance, sent to *Lausanne* *John Frisching* a Councillor, and the Provost of the Chapter, to have it duly examined. *Jetzer* being then put to the Rack, spoke quite otherwise, desired the Bishop that he might leave the Order of the Dominicans, and be admitted into a more austere Order, &c. The Bishop gave him hopes of complying with his desire; and then Brother *John* declared the Oath which the four Monks made him take to keep every thing secret, and their abominable impostures in the Virgin's Chapel on the 10th of September, &c. About the end of the year the Council of *Berne* recalled *Jetzer*, that they themselves might examine him; and the Bishop writ to *Rome* to consult the Superiors upon that affair.

At the beginning of the next year 1508, Dr. *Paul Hugues* Vicar of the Dominicans, and some other Ecclesiastics, arrived at *Berne*; and on the 6th of January to save the honour of the Monks, they began with degrading *Jetzer* from his Order, as being unworthy of it. The next day the Dominicans of the Town, and those that were Strangers, having appeared before the Council, *Jetzer* who now looked upon himself to be a Layman, confessed again

again what he had owned at *Lausanne*, and added what he had seen concerning the behaviour of those Monks with women whom they brought into their Convent. The two Monks denied every thing, maintaining that he deserved no credit, and accusing him of several crimes. They were sent back to their Convent, and *Jetzer* was kept under custody. A week after, the Reader and the Sub-Prior being returned from Rome, the persons accused appeared before the Council, to which were adjoined sixty persons of the Great Council and four Canons. *Jetzer* persisted in his declarations, and made new ones by discovering the imposture of acting the part of St. *Catherine* of *Siena*.

On the 5th of February *Jetzer* was put to the Rack, in the presence of some Members of the Great and Little Councils, and discovered then generally every thing that had happened to him, the pretended Apparitions of the holy Virgin, what concerned the red Host, the *Drink of martyrdom*, the five Wounds, and every thing else that has been mentioned above. The Magistrates, being amazed at those horrid declarations, caused the four Monks to be chained in their Convent, and each of them to be kept at sight by two soldiers. At the same time they writ to the Bishop, and to the Provost who was still at *Lausanne*.

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sanne, desiring them to come to *Berne* to assist them with their advice in such an important affair. They writ also about it to the Chapter and University of *Basil*, and desired they would send some able persons for the same purpose. The Bishop of *Lausanne* sent his Vicar with some learned men, by whom *Jetzer* was examined again in the presence of two Secretaries. He confirmed his declarations upon oath, and added the violence done him to force him to swallow the poisoned Host, &c.

The Magistrates sent *Lewis Leubli* to Rome, to carry to the Pope an Instruction and a Request about that affair, with a credential Letter directed to *Nicolas de Diesbach*, Provost of *Soleurre*, and Chamberlain to the Pope. He set out on the 13th of March, and returned to *Berne* on the 21. of June. He brought a Brief from Pope *Julius II.* directed to the Bishops of *Lausanne* and *Sion*, and to the Provincial of the Dominicans of *Alsace*, whom he appointed Judges of that affair. The Council of *Berne* desired those three Judges to come and examine the prisoners, and appointed the 23. of July for that purpose. They came, and having received their Commission, ordered the four Monks to be tortured, who at first denied every thing, but afterwards made a full confession. The Reader, on the 30th of August, confessed
upon

upon his oath, and even writ down his confession, which contained four sheets, and read it the next day to his Judges, and to the Members of the Great and Little Councils their Assistants. He made a very humble confession, and implored their mercy with tears.

The Steward made also his confession on the 23. 25 and 26 of August, and on the 1. and 5. of September. His Process took up six sheets. The Prior shuffled a long time, though confronted with *Fetzer* and the Reader. At last the Bishop of *Sion* (*Matthew Schiner*) made him such a strong exhortation, that it roused his conscience. He prostrated himself to the ground, and with sighs and tears begged mercy, and confessed so many things that his Process, made on the 1. and 4. of September, took up seven Sheets. Lastly, the Sub-Prior made a confession the 21. 23. 26. and 30. of August, and on the 1. 2. and 5. of September, and his Process contained nine sheets. At the same time two and thirty Witnesses of all orders were heard against them, Laymen and Ecclesiastics, Councillors, Canons, Priests and Monks.

The Trial was put into order, and written down in Latin, in a hundred and thirty sheets, being signed by two Notaries, one of the Episcopal Court of *Lausanne*, and the other of that of *Sion*. Two authentic

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thentic Copies of it were preserved, one of which was sent to *Rome*, and the other was put into the Archives of *Berne*, where it may be seen still. The Judges sent their verbal Process to the Pope on the 24. of September; and the Lords of *Berne* writ to him, and desired of him that the four Monks should be sentenced and executed in their City. That affair made a great noise at Rome, and met with violent oppositions from the General and the whole Order of the Dominicans, and also from many Princes and great Men, who were friends to that Order. But at last being brought before the Sacred College by Cardinal *Senigaglia*, General of the Franciscans, to whom the Pope gave the Process for his perusal; it was resolved that an able Commissioner should be sent from *Rome* to *Berne*, to put an end to that affair together with the two Bishops, Judges appointed by the Pope.

At last in the month of April of the next year 1509. the Pope's Commissioner *Achilles de Grassis* of *Bologna*, Bishop of *Castello*, a man of great parts and merit, arrived at *Berne*. The two Bishops of *Lausanne* and *Sion* were sent for; and on the 2. of May, the Bishop of *Castello* having read his Commission to them, whereby he was empowered to determine that affair, notwithstanding all the Immunities and Pri-

F f

vileges

villeges of the Dominicans; those three Prelates chose their Secretaries, and the place of their meeting, and from the 5. of May to the 16 of the same month they caused *Jetzer* and the four Monks to be brought before them, who confirmed their confessions. Whereupon the three Bishops, after several formalities used in such a Case, pronounced their Sentence on the 23 of May, and condemned them to be degraded from Priestly Orders, and as rotten Members of the Body of the Church, to be delivered up to the Secular Power. The next day, the four Monks were publickly degraded upon a Scaffold, in the presence of a vast crowd of people. As for *Jetzer*, they condemned him to be banished for ever from the Upper and Lower Germany, to go along the Streets of *Berne* with a paper Mitre upon his head, and to stand an hour upon a Ladder before the House of the Provost, or before the Town-house.

On the 31. of May the four Monks, condemned to be burnt alive, were carried out of the Town, and executed before a vast number of spectators.

This is the substance of Mr. *Ruchat's* History of those Dominicans. 'Tis plain they were men of no virtue. I leave it to the Reader to judge whether they were Atheists, or Christians: I mean Christians in Speculation, Christians only in Name,
mere

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mere Believers; for no one but an honest man can be a true Christian, even though he should go to Church every day, as those Religious did. How happy would the Church have been, if none but men of great honesty had taken holy Orders! Is it not a deplorable thing, that the Sanctuary should be profaned by those very men, who ought to inspire the utmost veneration for it? One might very well wish that the greatest fault of Ecclesiastics before the Reformation had been to keep pretty women, (a practice very common among them) especially considering that they were not allowed to marry. Doubtless it is a lesser fault, than to make, in a profane and barbarous manner, five Wounds in the Body of a poor Wretch. But perhaps I am to blame for making here these reflexions, since those who have occasioned them, expiated their crimes by a terrible death.

To conclude: I must observe that this Relation may be intirely depended upon. It is taken from *Stettler* a Swiss Historian, who says nothing on this subject, but what he found in the original Papers. The whole Trial, kept in the Archives of *Berne*, is certainly more curious still than this Account; and the Impression of it would be a Present very acceptable to the Public.

Bernardinus de Buftis has been mentioned in this Article, pag. 405. I forgot

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there to refer the Readers to the 103d
page of this Volume.



ARTICLE XXXIV.

*A LETTER concerning an Omission in
St. Matthew's and St. John's Gospels.
Communicated to the Author of this
Journal.*

Sir,

THE exact Care, with which you
read the Books of the New Te-
stament, appears not only in the judi-
cious Remarks and Observations, which
I have received from you, but also in the
Difficulties, which you sometimes pro-
pose to me. As to the Difficulty menti-
oned in your last, concerning the Omissi-
on of the History of our Saviour's Ascen-
sion, in the Gospels of St. *Matthew* and
St. *John*, though related by St. *Mark*, ch.
xvi. 19. and St. *Luke* xxiii. 51. I might
say in behalf of St. *John*, that he had read
St. *Mark's* and St. *Luke's* Gospels: and
that one main view he had in writing, was
to put down those things which the other
Evangelists had not mentioned. But I
don't

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don't insist on this. This Omission may
be accounted for by other Considerations,
which will justify St. *Matthew* as well as
him.

I. *The Design of all the Evangelists in
their Gospels, was to write such a History
of Jesus, as would prove him to be the
Christ.* That this was their Design, ap-
pears from the Gospels themselves. And
St. *John* has expressly said, that it was his,
ch. xx. 31. *These things are written, that
ye might believe that Jesus is the Christ,
the Son of God.*

II. *That Jesus is the Christ, is suffici-
ently shewn by his Miracles, by the extra-
ordinary Appearances from Heaven in his
Favour during the Course of his Ministry,
and by his Resurrection from the Dead, re-
corded by all the Evangelists.* Our blessed
Saviour had himself put the Truth of his
Mission upon his Resurrection, as a deci-
sive Proof of his Claim. *A wicked and
adulterous Generation seeketh after a Sign,
and there shall be no Sign given unto it,
but the Sign of the Prophet Jonas, &c.*
Matth. xvi. 4. compare Luke xi. 29. 30.
John ii. 18—22. And St. *Paul* says, Rom.
i. 4. *That Jesus was declared to be the Son
of God, with Power, according to the Spi-
rit of Holiness, by the Resurrection from
the Dead.* See Acts xvii. 3.

III. *By our Saviour's Resurrection is always intended a Resurrection to an endless life, without dying any more; and his Ascension to the Father follows thereupon.* Unless this had been the Case, his Resurrection, without any mention of his Ascension, could not have been made, (as it often is) the principal Article of the Christian Doctrine. *To be a Witness with us of his Resurrection, Acts i. 22. With great Power gave the Apostles witness of the Resurrection of the Lord Jesus, ch. iv. 33. If thou shalt confess with thy Mouth, and believe with thy Heart, that God has raised him up from the Dead, thou shalt be saved, Rom. x. 9. See Acts xxvi. 23. 2 Tim. ii. 8.*

But I will detain you a little longer upon this head, to shew both these things particularly.

I. *By our Saviour's Resurrection, is always intended a Resurrection to an endless Life, without dying any more.* This is sometimes expressed; when not expressed, 'tis implied. 'Tis sometimes expressed. *Whom God has raised up* (says St. Peter) *having loosed the Pains of Death, because it was not possible, that he should be holden of it, Acts ii. 24. St. Paul at Antioch in Pisidia: And as concerning that he raised him from the Dead, now no more to return to Corruption, Acts xiii. 34. Knowing, that*
Christ

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Christ being raised from the Dead, dies no more, Death has no more Dominion over him, Rom. vi. 9.

When not expressed, 'tis implied. St. Peter in his Discourse at Cornelius's, makes no express mention of *Christ's* Ascension, but preaches only his Resurrection, as a proof that he was made Lord of all. *Him God raised up the third day, and shewed him openly. And he commanded us to preach unto the People, and to testify that it was he which was ordained of God to be the Judge of Quick and Dead, Acts x. 40. 42.* And the same Apostle says, that God has begotten us again to a lively Hope by the Resurrection of Jesus Christ from the Dead, to an Inheritance incorruptible, &c. 1 Pet. i. 3, 4. St. Paul often argues in the like manner. At Athens he proves a future Judgment by Christ from his Resurrection. *Whereof he has given Assurance unto all Men, in that he has raised him from the Dead, Acts xvii. 31.* And Rom. xiv. 9. *To this End Christ both died, and rose, and revived, that he might be Lord both of the Dead and the Living.* And 1 Cor. xv. 12. *Now, if Christ be preached, that he rose from the Dead, how say some among you, that there is no Resurrection of the Dead? Ver. 20. But now is Christ risen from the Dead, and become the First Fruits of them that sleep.* Once more; 2 Cor. iv. 14.

Knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus.

I might likewise shew this to be agreeable to the style of the Evangelists in their Gospels. When our Lord in *St. Matthew* xii. 40. publicly foretels his Resurrection, saying, *As Jonas was three Days and three Nights in the Whale's Belly, so shall the Son of Man be three Days and three Nights in the Heart of the Earth:* 'tis implied, he should be no longer in the State of the Dead. This is implied also in what he said to the Disciples, *Matth.* xxvi. 32. *But after I am risen again, I will go before you into Galilee.* 'Twould be tedious to refer you to all the Passages to this purpose in our Saviour's last Discourses with the Disciples, recorded by *St. John:* *I go to prepare a place for you,* *John* xiv. 2. *Because I live, ye shall live also,* ver. 19.

2. *Our Lord's Ascension to Heaven was also supposed to follow upon his Resurrection.* This is evident from *John* xx. 17. where he says to *Mary Magdalen,* *Touch me not, for I am not yet ascended to my Father.* Or, I don't immediately ascend to my Father. It seems, she supposed, that being risen, he would presently ascend to Heaven. He therefore assures her, that there would be other Opportunities for her to converse with him, and to examine whether it was really he himself or not; and
for

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for him to communicate to her or others, what was needful they should be farther informed of by him. *But go to my Brethren, and say unto them, that I ascend unto my Father, and your Father, and to my God, and your God.* Which Words shew, that *I am about to ascend to God, or I am risen*, are in a manner equivalent Terms. This is also evident from *Acts ii. 23—35.* particularly *ver. 32, 33.* *This Jesus, says Peter, has God raised up, whereof we all are Witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has shed forth this which ye now see and hear.* God's raising him up, was an assurance that he was also exalted, or very soon to be exalted.

IV. *There was no absolute Necessity that the Disciples, or any other Persons, should see Christ ascend or leave this Earth.* For his Exaltation to Power was fully ascertained to the Disciples by his Resurrection (of which they had distinct Proof) and by the Descent of the Holy Ghost upon them: to others, by the Testimony of the Disciples concerning his Resurrection, by the Gifts bestowed upon them, and by the Miracles they performed.

V. *But though there was no Necessity of it, yet there was great Wisdom and Goodness in our Saviour's granting the Disciples*

ples a sight of his Ascension from this Earth, as hinted by *St. Mark* and *St. Luke* in their Gospels, and somewhat more particularly related, *Acts* i. 9—11. because it was of use to confirm them, and encourage them in the difficult Work they were soon to enter upon. 'Tis also of use the more to satisfy us, and all in after times, of the Truth of his Resurrection and Exaltation, though there are other things sufficient without it.

Upon the whole, it seems to me that the Evangelists have acted wisely; and as the Case required, in insisting chiefly on more important Matters, than the sight the Disciples had of *Christ's* Ascension from this Earth. And the Conclusion of *St. Matthew's* Gospel (to say nothing more of *St. John's*) after the Evidences of our Saviour's Resurrection, is a very proper Conclusion of a History of *Jesus*, writ to prove that he was the *Christ*. *And Jesus came, and spake unto them, saying, All Power is given unto me in Heaven and in Earth. Go ye therefore, and teach all Nations—And, lo, I am with you alway, even unto the End of the World. I am, &c.*





A R T I C L E XXXV.

The LIFE of LUCILIO (alias Julius Cæsar) VANINI, burnt for Atheism at Thoulouse. With an Abstract of his Writings. Being the Sum of the Atheistical doctrine taken from Plato, Aristotle, Averroes, Cardanus and Pomponatius's Philosophy. With a confutation of the same; and Mr. Bayle's arguments in behalf of Vanini completely answered. Translated from the French into English. London: Printed for W. Meadows at the Angel in Cornhill. 1730. in 8vo. pagg. 110.

I GAVE a short History of *Vaninus* in the first *Memoirs of Literature*; and it may be depended upon. This is much larger and more satisfactory, as one may see by the following account of it. The Reader will find in this Work where *Vaninus* was born: what studies he performed: that he took Priestly Orders: his method of preaching: that he studied the Law: that his favourite Authors were *Aristotle*,
Aver.

Averroes, Pomponatius and Cardan: his impious Apostleship, as the Author calls it: a particular account of his travels, of what happened to him in his rambles, and of his Writings, the Catalogue of which may be seen at the end of this Book: lastly, an account of his condemnation and execution at *Toulouse*. Besides this general notion of the Life of *Vaninus*, I must inform the Reader that there are in it several curious particulars, and many observations of the Author.

This Work may be said to be a complete History of *Vaninus*: there is nothing wanting in it, but an account of his Trial kept in the Archives of *Toulouse*. I asked once a very considerable Magistrate of that City, whether he had perused that Trial; but I found by his discourse that he had never heard of *Vaninus*.

Among the Particulars interspersed thro' this Work, I shall only take notice of one.

“ Since we mention *Geneva*, says the Au-
 “ thor, you cannot imagine, Sir, how
 “ much the Southern Nations are prejudi-
 “ ced against that City. I remember that
 “ being lodged in *Spain* at a Priest's house,
 “ in the Kingdom of *Valencia*, the Go-
 “ vernor of the City where I then was,
 “ being sick, sent to all the houses in the
 “ Town to get some Fowls for his money.
 “ They refused him very rudely. He be-
 “ ing

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“ ing piqued at this refusal, which was at
“ an unseasonable time, because the City,
“ which had surrendered itself, had been
“ rebellious to *Philip V.* he revenged him-
“ self with a great deal of mildness. He
“ commanded a Sergeant and two Soldi-
“ ers to go into all the Court-yards, and
“ to take by force, and without paying,
“ what had been refused him for a just
“ price. The Sergeant and Soldiers began
“ with the Priests, as being best stocked,
“ and came to our house. My Landlord,
“ a venerable old man, but very brisk,
“ contested some time, but submitted at
“ last, being overcome by his Nephew’s
“ and House-keeper’s intreaties; but not
“ without a great deal of passion. In short,
“ he could not contain himself any lon-
“ ger, when he saw that the Soldiers,
“ shewing him his Fowls, laughed in his
“ face. *Is that, says he, the Law of*
“ *God? It is the Devil’s Law. In Ge-*
“ *neva itself there is nothing done like*
“ *it. Eslo es Ley de Dios? Es Ley de*
“ *todos los Diablos. In Genevria no se*
“ *haze tal cosa.*”

This Life of *Vaninus* would afford me a good Article, and I would make some remarks upon it; but ’tis by no means proper to give a large account of a Book of such a small bulk, that will be read by the Curious, who have not seen the French original.

A R T I-



ARTICLE XXXVI.

A LETTER written to a Friend.

Sir,

I AM glad the *Literary Journal* is not unacceptable to you. Believe me: I am not an inconstant man, though I left off writing two periodical Works. I never did so, without good reasons for it. To prevent such a thing for the time to come, I print now this Journal at my own charges, and will not put it into the hands of a Bookfeller, unless I keep the Property of my Title and Copy, as the Authors of the *Journal des Sçavans* do, and as I did, when I published in *Holland* the *Memoires Literaires de la Grande Bretagne*, after the trick that was plaid to me in that country. Mr. Paul and Mr. Isaac Vaillant, who printed those *Memoirs*, found my Proposal very reasonable, and raised no difficulty about it. As I print this Work upon my own account, it wants to be recommended by you, Sir, and by the other Persons who desire I should go on with it. I assure you that I made myself a perfect slave to the *New Memoirs of Literature*;
which

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which is the reason why I have been deprived of the company of some persons for whom I have a great respect. I cannot say, that I take now more pains than I did, when I was writing the last Journal; but I write more heartily, because I have the Property of my Work. I shall now enlarge upon the argument I mentioned to you some time since.

JESUS did not preach above three years or thereabouts. Had he been a mere Preacher, had he wrought no Miracles, I cannot apprehend how he could have been so famous in the Roman Empire, especially considering that he died upon a Cross. I cannot apprehend that *Many* persons should have been so fond of writing his Life, if he had performed no Wonders (see St. *Luke* i. 1.); nor can I conceive why so many miracles, related in such a particular manner, should have been ascribed to *such an inconsiderable Man*, if they had been false. It were in vain to say that false miracles were ascribed to *Pythagoras*. Besides several observations I could make upon those pretended miracles, some of which are very silly; I shall only observe here that *Pythagoras* made himself very famous by his Travels into foreign countries, and by teaching a long time not only in *Greece*, but also in *Italy* where he set up a great School. Suppose no miracles had been ascribed

cribed to that Philosopher, his reputation would have been as great as it was after his death; nor was he indebted for it in the least to those miracles said to have been wrought by him. But how came *Jesus* to be so much celebrated in the Roman Empire, merely for preaching about the space of three years, at the head of twelve ignorant Men, and notwithstanding the ignominious death he suffered? Can so bright and so glorious a reputation be accounted for, unless the miracles ascribed to him be true? Let no one say that he got this great reputation by the miracles his Disciples pretended he had wrought; for besides their great Honesty, which has been demonstrated more than once, and the extravagance of ascribing so many miracles attended with so many circumstances to a mere Preacher, put to a shameful death three years after he began to preach, the imposture would have been easily found out. I need not tell you that *Apollonius* of *Tyana* made himself very famous by being a great *Rambler* in the Provinces of the Roman Empire, and a Cheat of the first Class.

'Tis observable, that *Jamblichus* speaking of the miracles ascribed to *Pythagoras* by his followers, says they were very credulous. Would he have said so, if he had intended to set the miracles of that Philosopher in opposition to those of *Jesus Christ*?

Lucas

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Lucas Holstenius and *Rittersbusius* do not say in any part of their Notes upon *Porphyry's* Life of *Pythagoras*, that *Porphyry* or *Jamblichus* had such an intention. It seems to me that there is nothing in *Jamblichus*, and in what remains of *Porphyry's* Life of *Pythagoras*, but what they would have said, if there had been no Christians in the world. The same may be observed about *Philostratus* in his Life of *Apollonius*. Pardon this small digression.

As it is my duty to do justice to every body, I shall observe that there is a great difference between a true Deist, and one that is not a true Deist. A true Deist, who believes all the parts of natural Religion, is not far from the Kingdom of heaven. Prove to a true Deist, that miracles were wrought by the first Preachers of Christianity, you make him immediately a Christian. I am, Sir, your most humble and obedient Servant.



ARTICLE XXXVII.

HISTOIRE des Egyptiens, des Carthaginois,
des Assyriens, des Babyloniens,
G g des

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des Medes & des Perſes, des Macedoni-
ens, des Grecs. Par M. ROLLIN, an-
cien Recteur de l'Univerſité de Paris,
Profeſſeur d'Eloquence au College Roial,
& Aſſocié à l'Academie Roiale des In-
ſcriptions & Belles Lettres. Tome pre-
mier. A Paris, chez Jacques Eſtienne,
Libraire, rue Saint Jacques, à la Vertu.
1730.

That is,

HISTORY of the Egyptians, Carthagini-
ans, Aſſyrians, Babylonians, Medes and
Perſians, Macedonians, and Greeks. By
Mr. ROLLIN, &c. The first Volume.
Paris. 1730. in 12°. pagg. 607. Sold
by P. Dunoyer at Erasmus's Head in
the Strand.

MR. ROLLIN tells us that he has
composed this History chiefly for
the uſe of young people. 'Tis certainly
very proper for them to have a general idea
of the History of the antient Nations, be-
fore they read the ſeveral Hiſtorians who
have given an account of it. In the first
Book of this Volume the Reader will find
the antient History of the *Egyptians*, and
in the ſecond that of the *Carthaginians*.
The History of the Egyptians is divided
into

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into three Parts. The first contains a description of Egypt, and of the most remarkable things in it. Mr. *Rollin* describes the Obelisks, the Pyramids, the Labyrinth, the Lake *Moeris*, the Overflowing of the *Nile*, the fountain-heads of that River, its Cataracts, &c. the Canals of the *Nile*, the fruitfulness occasioned by it, lastly the Canal of communication between the two Seas by the *Nile*.

In the second Part the Author treats of the manners and customs of the Egyptians: of what concerns the Kings and the Government: of the Priests and Religion of the Egyptians, their worship of different Deities, and their funeral ceremonies: of the Soldiers and War: of Arts and Sciences: of the Labourers, Shepherds and Artificers: of the Fruitfulness of Egypt.

The third Part takes in the History of the Kings of Egypt from the foundation of the Egyptian Monarchy till its destruction by *Cambyfes*. The Author will go on with the History of the other Kings in their proper time. This History of the Egyptians does not contain above 186. pages. It is long enough for young people. To give a Specimen of it, I shall set down here the description of the famous Pyramids, taken from *Herodotus*, *Diodorus Siculus*, and *Pliny*.

There were in Egypt three Pyramids, *says Mr. Rollin*, more celebrated than all the others, one of which deserved to be reckoned among the seven Wonders of the world. They were not very far from the City of *Memphis*. The largest of the three was built upon a rock, as the others, of a square figure in its base, made outwardly in the shape of steps, and it lessened by degrees to the top. It was built of stones of an extraordinary bigness, the least of which were thirty feet long, wrought with a wonderful art, and covered with Hieroglyphics. According to many antient Authors, each side was eight hundred feet broad, and as many in height. The top of the Pyramid, which looked like a Point, or a Spire, was a fine Plat-form of ten or twelve large stones, and each side of that flat Roof was between sixteen and seventeen feet.

A hundred thousand workmen were employed in that Work, and succeeded by a like number every three months. Whole years were spent in cutting the stones either in *Arabia*, or in *Ethiopia*, and carrying them into Egypt, and twenty other years in raising that vast Structure, which had in the inside a prodigious number of chambers and halls. An inscription upon the Pyramid showed what had been spent only in leeks, garlick, onions, and legumes,

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gumes for the workmen; and that sum amounted to sixteen hundred silver talents, that is, to four millions five hundred thousand livres; from whence one might easily conjecture what a prodigious sum was spent for the rest.

Such were the famous Egyptian Pyramids, which by their figure, as much as by their largeness, triumphed over Time and over the Barbarians. Those Pyramids were Sepulchres; and there is still to this day in the middle of the largest, an empty Sepulchre (*Strabo* mentions it, *l.* 17. *p.* 808.) cut out in a single stone about three feet in breadth and height, and somewhat above six feet in length. Thus the design of such great expences, and of the hard labours of thousands of men for the space of many years, was only to procure to a Prince in that vast Structure a Sepulchre of six feet. And yet those Kings who built these Pyramids, had not the power of being buried in them, and did not enjoy their Sepulchre. The hatred of the Public against them, occasioned by their being oppressed with labours unheard of, obliged them to get themselves buried in unknown places, that their bodies should not be exposed to the revenge of the people.

This last circumstance, which has been carefully observed by the Historians (*Diod.* *l.* 1. *p.* 40.) teaches us what judgment we

ought to make of those Works so much boasted of in Antiquity. One may reasonably esteem the good taste of the Egyptians with respect to Architecture, by which they were enabled, though they had no models for their imitation, to know true beauties, without ever departing from that noble simplicity, in which the perfection of Art consists. But what account can we make of those Princes, who placed their glory in raising vast Buildings only with a design of immortalizing their name, and did not scruple to destroy thousands of men in order to satisfy their foolish vanity? Their taste was very different from that of the Romans, who were indeed willing to perpetuate their memory by magnificent Works, but designed for the publick benefit.

Pliny (l. 36. c. 12.) gives us in few words a just notion of those Pyramids, calling them a vain ostentation of the wealth of Kings, which had nothing in it that was useful: *Regum pecuniæ otiosa ac stulta ostentatio*. He adds that by a just punishment their memory is buried in oblivion, the Historians not agreeing among themselves about the names of those by whom such vain Works were made: *Inter eos non constat à quibus factæ sint, justissimo casu oblitteratis tantæ vanitatis auctoribus*. In a word, as it has been judiciously observed
by

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by *Diodorus*, if the industry of the Architects is to be commended in those Pyramids, the attempt of the Kings deserves our contempt, &c.

Thus far our Author. I shall give an account of what he says concerning the fruitfulness of *Egypt*. In the first place, he describes the *Papyrus*, the *Linum*, and the *Byssus*. Afterwards he observes that fruits and pulse were excellent in Egypt; and as *Pliny* says, (xxi. 15.) might have been sufficient alone for food, by reason of their goodness and great plenty. Workmen did hardly live upon any thing else, as it appears from those who worked in the Pyramids.

Besides, the *Nile* furnished the tables of the Egyptians with excellent fish of all kinds; and the Soil, being fertilized by that River, afforded so good a pasture to the Flocks, that the inhabitants had all sorts of juicy flesh. Hence it is that the Israelites did so much regret Egypt, when they found themselves in the Wilderness. *Who shall give us flesh to eat?* said they with a doleful voice. *We remember the fish which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlick.* (Numb. xi. 4, 5.) *We sate by the flesh-pots, and we did eat bread to the full.* Exod. xvi. 3.

But Corn was the great and incomparable wealth of the Egyptians, whereby they were enabled, even when a famine was almost universal, to nourish all the neighbouring nations, as it happened under the Administration of *Joseph*. In the latter times Egypt was always the refuge and the surest Granary of *Rome* and *Constantinople*; and therefore the Roman Emperors did always take a particular care of that Province, looking upon it as the nursing mother of *Rome*. And yet the same River, which enabled Egypt to maintain those two Cities, the most populous in the world, occasioned sometimes a dreadful famine, when its overflowing did not reach to a sufficient distance. *Pliny* the younger, in his Panegyric upon *Trajan*, gives us an admirable description of the misery Egypt was reduced to by a famine under that Emperor, and of his generous liberality in relieving it. This passage of *Pliny* has been inserted here at length.

IN the first Part of the History of the *Carthaginians*, Mr. *Rollin* describes their character, manners, religion and government. The second Part contains an account of the foundation of *Carthage*, and of its growth till the first Punic War; of the conquests of the *Carthaginians* in *Africa*, *Sardinia*, *Spain*, and *Sicily*; and then

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then a history of Carthage from the first
Punic War to its destruction. I am sorry
I cannot give any Specimen of this History
of the *Carthaginians* for want of room.

This Work will be useful to the Public,
especially to young people. The Author
is well skilled in polite Literature, and
seems to have devoted his Pen to the in-
struction of Youth. But he has another
qualification infinitely more valuable than
Learning, though never so great. He is
an honest Man: I know it; and one may
perceive it by his way of writing.



A R T I C L E XXXVIII.

Literary News.

WITTEMBERG.

There is a great deal of learning in a Book
lately published by Mr. Eucher Professor of
Antiquities. It is intitled: *Antiquitates Biblicæ
ex Novo Testamento selectæ, consuetudines, ritus,
formulas Veterum examinantes.* 1729. in 8°. This
Volume contains only the Author's observations
upon the four Gospels.

J E N A.

Dr. Buddeus, one of the most learned Divines
of Germany, to whom we are indebted for
seve-

several valuable Works, has lately published a very important and useful Book with this title: *ECCLESIA APOSTOLICA, sive, de statu Ecclesiæ Christianæ sub Apostolis Commentatio historico-dogmatica, quæ & Introductionis loco in Epistolas Pauli, ceterorumque Apostolorum esse queat.* Jena. 1729. 'Tis a very large Book in 8vo. (I never read Dr. Buddeus's *History of the Old Testament*; but it has been commended to me.)

A L T O R F.

- I. **D**R. Schulze, an able Professor in this University, is printing a History of Physic.
 II. Dr. Bayer has put out a Book in 4to with this title: *Biographia Professorum Medicinæ, qui in Academia Altorfina unquam vixerunt.* 1729.

P A R I S.

I. **T**ABLEAU du Monde ancien & moderne. This Work is divided into three parts. The first contains the division of the World into seven Ages; the most celebrated Epochs from *Adam* to this present time; the partition of the Earth among the Sons of *Noah*; the foundation and declension of the four Monarchies and anti-ent Republics. That first Part shows also how most of the modern States were formed out of the fourth Monarchy, which is that of the Romans. The second is a short description of the four Parts of the World, containing an account of their product for the benefit of men, and of the manners, religion and languages of all Nations. The third Part is a collection of all sorts of curious remarks, among which the Reader will find the origin of Arts and Sciences. By Mr. *Noblet.* 1730. in 12^o.

II. Here

II. Here follows a curious piece of news from Constantinople, published in the *Journal des Sçavans*. The Public knows that a Printing-house has been set up at Constantinople by the Grand Signor's order for those Books that may be of use to the Turks. We can now give some account of it, since M. de Villeneuve Ambassador of France at the Porte has sent to Court three Books printed there, which have been put into the King's Library.

The first is the Arabic Dictionary of *Giaubari*, translated into the Turkish language by *Onancouli*. It is printed in two Volumes *in folio*, the first of which contains 666 pages, and the second 756. in the year of the *Hegira* 1141. (1728.) In the Preface prefixed to that Dictionary, there is an account of what happened on occasion of the Memorial presented to the Grand *Vizier* about the setting up of a Printing-house at Constantinople for Books written in the Turkish, Arabic and Persian languages. That Minister is commended for the measures he took to get that new establishment approved, especially by the *Mufti*; and the reasons for beginning with that Dictionary are mentioned.

Next to the Preface there is a Command or Privilege granted by the Sultan in favour of *Zaid* (Son of *Mehemet Effendi*, heretofore Ambassador in France) and of *Ibrahim Mutafarrica*, for printing all sorts of Books in the Languages of the country, except those that concern the Mahometan Religion. The same Command imports that four able and understanding men shall revise and correct the Books that shall be printed.

What

What follows is a License of the *Musti Abdoula*, and a sort of a Treatise concerning the usefulness and the several advantages, that will accrue to the Turks from a Printing-house at Constantinople. Perhaps this is the whole Memorial mentioned in the Preface, which was presented to the Grand Vizier: it is at least approved or answered by the *Musti*, the *Cazil Eskers*, and other Heads of the Law at the Ottoman Court.

'Tis said towards the end of this Treatise, that if the Christians have had the honour to print before the Turks some Books in the Oriental languages, those Books could have no sale hitherto among the Mahometans, because they are too ill printed, too full of faults, and in too bad characters; that otherwise the Christians might have made a vast gain with the Eastern nations by that means. 'Tis further said, that perhaps the Christians getting a greater skill in those languages, and employing better Workmen for the characters, might in time prevent the Mahometans in this trade; and that therefore the good of the State and the glory of the Nation required, that an excellent Printing-house should be set up, lest Foreigners should at last take advantage of the negligence of the Turks.

The Life of *Giauhari*, and that of *Ouancouli* his Translator, are immediately prefixed to the Dictionary. 'Tis not improper to observe that it was not printed all at once. The Manuscript happened to be so full of faults, that the Grand Signor ordered the impression to be interrupted, and that some learned men should revise that manuscript and give a more correct copy of it. This we find in the Preface of another Turkish Book printed during that interval: 'tis a small Book in folio of a 150 pages, intitled *Tuhfatil Kibar*. The Author, named *Hagi-Califa*, gives a Treatise of
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the Terrestrial Globe, and of the Sphere and Geographical Maps. He makes a more particular description of *Venice*, *Albania* and its Coast, of the Isle of *Corfu*, and of some other places in the neighbourhood of the Turks: he mentions many Sea-expeditions undertaken by the Turks, and gives a compendious History of the Turkish Admirals from the taking of Constantinople to the year 1653. Besides he describes the Grand Signor's Arsenal at Constantinople, and takes notice of the charges that Prince is at to keep it up. He concludes with some instructions for the Turkish Privateers.

Ibrahim Mutasarrica, who is the Editor of this Book, has added to it a Treatise of his own upon Geographical Measures and the Compass of the Earth.

This Book is adorned with a Map of the World, a Chart of the Mediterranean Sea and of the Black Sea, one of the *Archipelago*, and another of the Gulph of *Venice*, upon which the degrees of Latitude only have been marked. There are also two Plates representing two Compasses, one for the Mediterranean Sea, and the other for the Ocean. This Book ends, as well as the first, with these words: *Printed at the Printing-House of Constantinople, in the month Kilkida of the year of the Hegira 1141.*

The third Book, printed also in 1728, is in *Quarto* of 194 pages, with this title: *Tarib Sayah: A Relation of a Traveller.* 'Tis a Turkish Translation, made by *Ibrahim Mutasarrica*, of a *History of the late Revolution in Persia*, written in Latin, as the Translator says in his Preface. The Author of the Latin Work, whose name is not mentioned, but who is said to have lived a long time in *Persia*, gives a compendious History of the *Sophis* to the reign of *Schach-Hussain*: he describes the dethroning

dethroning of that Prince by *Miri-Mahmoud*, and ends his Relation with the History of the Sultan *Eschref*. The conformity between this Work and what Father *Cerceau* says (in his Preface to the *History of the same Revolution* published by him at Paris in 1728.) concerning the Memoirs of Father *Jude Krusinski*, a Polish Jesuit, which he made use of, would make one believe that this is a Translation of the same Memoirs. We should know it better, if Father *Cerceau* had told us in what language those Memoirs of Father *Krusinski* are written. However it be, *Mutafarrica* has printed next to his Preface the Petition he presented to the Grand *Vizier* for his leave to print his Translation, and the Grand *Vizier's* answer, expressed nearly in these words: *Let it be so: 'Tis permitted to print this Translation, which is instructive, and may be useful to the Public.*

As to the impression of those three Books, either for the beauty of the paper, or the neatness of the characters, good Judges wonder that the Turks in their first essay should have attained to the degree of perfection to be found in the Edition of those Works.

III. The late Mr. *Boivin*, one of the Keepers of the King's Library, translated into French long before he died, the *Œdipus* of *Sophocles*, and the *Birds* of *Aristophanes*. That Translation is come out. There is a Preface prefixed to each Piece, and at the end of the Book a *Critique* on the Comedy of the *Birds*, by the Translator.

IV. The Bishop of *Soissons* has published the *Life of the Venerable Mother* Margaret-Mary, a Nun of the Monastery of *Paray-le-Monial*, in *Charolois*, who died in 1690. 'Tis a Book in 4to of 401. pages, printed in 1629.

That Nun is said to have wrought many miracles at her Grave, and this among others. A
Nun

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Nun of nineteen years was tormented with a violent colick in November 1712, which lasted two days, and then she was seized with a complete palsy in her right side. The Physicians gave her over. Being advised to perform a nine days Devotion to Mother *Margaret*, she refused to do it. But repeated dreams obliged her to take this course. She put on a Shift, which had been laid upon the Grave of the Saint, and found herself suddenly cured. Shall we never see an end of Superstition?

L O N D O N.

THE Reverend Mr. *John Lewis*, Minister of *Margate*, designs to print by Subscription the NEW TESTAMENT, &c. translated into English by Dr *John Wiclif*, about 1380. with the Lessons taken out of the *Old Testament* and *Apocrypha*, as read in the Church according to the use of SARUM: To which is prefixed a *Critical History of the several Translations of the holy Scriptures into English, and of their most remarkable Editions since the Invention of Printing.*

The Author's *Proposals*, an Account of his Project, and a Specimen of the Work may be seen at *Messieurs Page and Mount, at the Postern on Tower-hill; Mr. William Parker, at the King's Head in St. Paul's Church-yard; Mr. Abree, at the Printing-Office in Canterbury; Mr. Crownfield at Cambridge; and at the Editor's at Margate.* By whom Subscriptions are taken and Receipts given.

Mr. *Lewis* published some years since a very curious Life of Dr. *John Wiclif*, printed for R. *Knaplock*, and R. *Wilkin* in *St. Paul's Church-yard*; of which I gave an account in the *New Memoirs of Literature*. No one therefore can be better qualified than Mr. *Lewis* to publish the Work just now mentioned.

I N D E X.